Serfojee Rajah 1829

INDIAN ANTIQUITIES

OR,

DISSERTATIONS,

RELATIVE TO

THE ANCIENT GEOGRAPHICAL DIVISIONS,
THE PURE SYSTEM OF PRIMEVAL THEOLOGY,
THE GRAND CODE OF CIVIL LAWS,
THE ORIGINAL FORM OF GOVERNMENT,
THE WIDELY-EXTENDED COMMERCE, AND
THE VARIOUS AND PROFOUND LITERATURE,

OF HINDOSTAN:

COMPARED, THROUGHOUT, WITH THE
RELIGION, LAWS, GOVERNMENT, COMMERCE, AND LITERATURE,

OF

PERSIA, EGYPT, AND GREECE.

THE WHOLE

Intended as Introductory to, and Illustrative of,

THE HISTORY OF HINDOSTAN,
UPON A COMPREHENSIVE SCALE.

VOL. VI.—PART I.

Containing DISSERTATIONS on the ORIGIN of the DRUIDS, and the ANCIENT COMMERCE of HINDOSTAN.

LONDON:

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M.DCCXCVI.

ANTIENT SCULPTURE from the ELEPHANTA CAVERN.

PLATE I.

Barlow sculp.

Representing the Evil Principle *of* India *and the* Symbols *of that* Sanguinary Worſhip.

To the Right Honourable Henry Addington, Speaker of the House of Commons, this admirable proof of the Skill in Statuary of the Ancient Indians, is gratefully and respectfully inscribed by T. M.

TO THE RIGHT HONOURABLE AND REVEREND

ROBERT,

EARL OF HARBOROUGH,

THE CONCLUDING PORTION

OF THESE

INDIAN ANTIQUITIES,

THUS FAR ADVANCED TOWARDS MATURITY,

PRINCIPALLY UNDER

THE FOSTERING SMILE OF HIS LORDSHIP,

THE FRIEND OF TOILING SCIENCE,

IS, WITH THE SINCEREST GRATITUDE AND ATTACHMENT,

RESPECTFULLY INSCRIBED,

BY HIS LORDSHIP's

EVER OBLIGED AND FAITHFUL SERVANT,

THOMAS MAURICE.

PREFACE.

THE public voice having been for ſome time loud in its demand for the ſixth and final volume of Indian Antiquities; and, finding myſelf at preſent utterly unable, as well from the untimely deceaſe of the illuſtrious literary character who patronized and promoted my labours, as the delay of ſome books and manuſcripts extremely important to me, which I expected from a learned friend in India, by the early ſhips of this ſeaſon, to proceed in my Diſſertations on the Juriſprudence and Ancient Literature of India; in order to demonſtrate to my friends that neither my zeal has cooled, nor induſtry abated, I have reſolved to divide that volume into two

 parts,

parts, for the firſt of which I now reſpectfully ſolicit their accuſtomed indulgence. Conceiving myſelf entitled, by my original propoſals, to ſelect for diſcuſſion in theſe volumes any ſubject intimately connected with the ANTIQUITIES OF INDIA; and thoſe deeper theological inveſtigations which, I am concerned to find, have, in certain quarters, excited ſo much diſguſt, being now diſmiſſed, I have endeavoured to relieve the gloom and wearineſs, too generally complained of as accompanying extenſive religious diſquiſitions, however neceſſary and important, by ſeeking out ſuch topics as might intereſt and entertain. To that end, as none, I preſume, can be more gratifying to the general claſs of my readers than thoſe that equally concern India and Britain, I have ſelected the venerable order of Druids, their doctrines, and rites, which have ſuch an immediate and wonderful affinity with thoſe of the Brahmins; and the ancient commerce of the Phœnicians, Carthaginians, and Greeks, carried on, prior to the

Chriſtian

Chriſtian æra, with India on the one hand, and Britain on the other, for their conſideration in this firſt part of the final volume.

It was not my intention, indeed, in theſe Reſearches, to have deſcended to periods ſubſequent to that æra, but my gratitude to the Honourable Court of Eaſt-India Directors for their liberal patronage of the Hiſtory of Hindoſtan, my anxious deſire to make this work eſſentially uſeful to gentlemen going out in a commercial capacity to India, and the important circumſtance of the revival, at the preſent day, of that particular branch of its traffic with the Eaſt, which rendered this iſland ſo celebrated in antiquity, I mean the TIN of the Corniſh mines — a meaſure which reflects ſuch honour both on the patriotiſm and wiſdom of the Directors, and is of ſuch material conſequence, at this momentous criſis, by retaining ſo much bullion in the country, and giving bread to ſo many thouſands of diſtreſſed miners: theſe united reaſons have

induced

induced me to deviate ſomewhat from my propoſed plan, and to ſketch out ſuch a ſummary but clear view of the ancient and preſent commercial connection of Britain with India, as may prove at once gratifying to the ſcholar and uſeful to the merchant.

Notwithſtanding, however, my utmoſt efforts to contract, without obſcuring, this intereſting ſubject, the field of retroſpect is ſo vaſt, and the objects it diſplays are ſo numerous, ſo varied, ſo complicated, that I am reluctantly compelled to extend the ſurvey to two Diſſertations, the firſt only of which, tracing that commerce down to the conqueſt of Egypt by Auguſtus Cæſar, is here preſented to the candid reader. The remaining Diſſertation will precede, in the ſecond part, the Diſſertations on the Laws, Government, and Literature, of Hindoſtan, which, I truſt, the arrival of the expected papers, by the latter fleet of this ſeaſon, will enable me to complete and produce in the enſuing ſpring. I hope that none of

my readers will be ſo ungenerous as to impute to intereſted motives this farther delay and extenſion of the Indian Antiquities; for, I can aſſure them, from fatal experience, theſe are not times to engage, as I have done, in voluminous publication, at the ſole hazard of the author; that a very large proportion of the fourth and fifth volumes, poſſibly on account of the ſubject, ſtill remains unſold; and that, ſo far from wiſhing to extend, I have been long ſolicitous to terminate, this work, that my mind might be at liberty to purſue, without interruption, the important ſubject of the greater undertaking in which I have now embarked. No conſideration, however, ſhall induce me to finiſh, in a haſty and incorrect manner, a production, which, with all its defects, (and what human work can boaſt perfection?) has been honoured with ſo reſpectable a number of ſubſcribers, and with ſo flattering a portion of the public applauſe.

The Aſiatic origin of the Druids has long been an acknowledged point in the world of antiquaries. Mr. Reuben Burrow, the great practical aſtronomer of India, was the firſt perſon, who, after a ſtrict examination and compariſon of their mythological ſuperſtitions and their periods, directly affirmed them to be a race of emigrated Indian philoſophers.* The aſſertion, bold and unqualified as it was, made, at the time of my reading it, a conſiderable impreſſion on my mind; and, in conſequence, I ſate down to that elaborate inveſtigation of their rites and ſymbols, of which the prior Diſſertation in this volume is the reſult.

The baſis of my argument for their Indian extraction is, that the elder Buddha of India, who ſhould never be confounded with the ſecond Buddha, or Bedou, the Fo of the Chi-

* See Aſiatic Reſearches, vol. ii. p. 488, in the Appendix.

neſe,

neſe, and the founder of an atheiſtical ſect, in periods far more recent, is, in fact, the Mercury of the Weſt, and this is not only aſſerted by Sir William Jones, from the ſimilitude of their rites and ſymbols, but can be aſtronomically proved; ſince, in India, the day of the week aſſigned to Buddha is by the Greeks aſſigned to Hermes, by the Romans to Mercury, and by the northern nations to Woden; being denominated, in the reſpective dialects of thoſe nations, Boodh or Buddhawar, Ερμȣ ημερα, Mercurii dies, Woden's day, and, from the laſt, corruptedly by us, Wedneſday. The ancient MERCURIAL HEAPS, or CARNS, of thoſe fire-adoring ſages; their veneration for the CUBIC, the ſymbol of Mercury among the early Greeks; their repreſenting the Deity in their immenſe groves under the form of the letter T, THAU, as the Egyptians deſignated their Thoth, or Hermes; their reverence for the ANGUINUM, or ſerpent-egg, which is only the mundane egg of Tyre, rendered prolific by the embrace of the

Ἀγαθοδαιμων, or good genius, ſymbolized by that ſerpent; and, finally, the evident CADUCEUS of Mercury, deſignated in the globe, wings, and ſerpent, that formed their grand temple at Abury, and not only that but other conſpicuous DRACONTIA, in Britain: all theſe circumſtances enumerated, and fully diſcuſſed in the courſe of the Diſſertation alluded to, are to myſelf abundant teſtimony of their connection with, if not deſcent from, Buddha. Under this appellation I contend muſt be underſtood ſome deified prince of the family of the Noachidæ, a diſtinguiſhed AVATAR of India, the eighth in order from the Matſya, or Fiſh-God, inconteſtibly NOAH, (whether Mr. Bryant's moſt elaborate volumes be conſulted, or my own humbler hiſtorical details,) who, in the lofty regions of the Tauric range, the remoteſt from the danger of inundation, but in æras to which regular annals cannot be expected to aſcend, ſeems to have eſtabliſhed an empire and a religion, which diffuſed their combined influence over every region of the

Higher

Higher Aſia, and many evident veſtiges of which are ſtill viſible. Among theſe are the Thibetian rolls inſcribed with Sanſcreet characters, alluded to by Sir William Jones, in page 31,* as well as the ancient medals and imperial ſignets engraved with Thibetian characters, mentioned by Mr. Halhed,† and the frequent pilgrimages at this day undertaken by the more rigid devotees of India, from the banks of the Ganges and the moſt diſtant provinces of the Peninſula, to the territories of the Grand Lama. Accurately to aſcertain, at this diſtant period, the *cauſe*, the *mode*, the *time*, of this emigration exceeds the limit of human reſearch: but poſſibly the firſt may be found in the general cauſes of emigration, curioſity, perſecution, or the ambition, of men, who, in thoſe early ages, combined a ſort of *regal* with the *prieſtly* character. The *mode* was, doubtleſs, by land-journies, in company

* Of the preſent volume.

† See the Preface to Mr. Halhed's Sanſcreet Grammar, p. 5.

with

with the Celtic tribes, previous to the eſtabliſhment of the great Indian empire and ſyſtem of juriſprudence which forbad emigration, in the more ſouthern provinces; or allowing the early branches of the family of Noah for the purpoſe of effecting the gracious deſigns of Providence in peopling the earth to have had a knowledge of the MAGNET, by the way of the great Ocean itſelf. The *period* was, probably, when the true religion began to be corrupted, but before its *total* corruption, by the Sabian idolatries. In this view the matter appears to myſelf; if all my readers ſhould not be equally convinced by the arguments which I have been able to produce, I ſtill flatter myſelf, that the detail of many other curious facts which nearly concern them, as Britons, may yet amply reward them for the trouble of peruſal.

I think it abſolutely neceſſary, however, to ſhield myſelf from cenſure, for ſo warmly eſpouſing an opinion that muſt appear entire-

ly

ly novel, if not extremely eccentric, to readers not converſant in Indian manners and hiſtory, by laying before them the following ſhort extracts from the Diſſertation of Mr. Burrow, before alluded to, in the Aſiatic Reſearches, although I am far from eſteeming it equally neceſſary to adopt his hypotheſis of the alteration of the place of the *equator*, connected with the aſſerted migration. I have endeavoured to ſupport his poſitions by arguments not hoſtile to religion, and far leſs violent to nature. " From the aforeſaid country, (he means Siberia, rendered habitable and fertile by the equatorial line paſſing through the centre of Aſia,) the Hindoo religion probably ſpread over the whole earth: there are ſigns of it in every northern country, and in almoſt every ſyſtem of worſhip: IN ENGLAND IT IS OBVIOUS; STONEHENGE IS EVIDENTLY ONE OF THE TEMPLES OF BOODH; and the arithmetic, aſtronomy, aſtrology; the HOLIDAYS, GAMES, names of the ſtars, and figures of the conſtellations;

 the

the ANCIENT MONUMENTS, LAWS, and COINS; the LANGUAGES of the different nations; bear the ſtrongeſt marks of the ſame original." Again he obſerves, on the ſuppoſition that the Indians were, in the infancy of their exiſtence as a nation, divided into the two great ſects of Brahma and Buddha, "that the Brahmins were the true authors of the Ptolemaic ſyſtem, and the Boodhiſts of the Copernican,* as well as of the doctrine of attraction, and that probably the eſtabliſhed religion of the Greeks; and the Eleuſinian myſteries were only varieties of the two different ſects." Amongſt other circumſtances, he tell us, that he compared an aſtrolabe in the Nagari (the oldeſt Sanſcreet) character of India, with Chaucer's deſcription of one, and found them to agree together moſt minutely; even the centre-pin, which Chaucer calls the horſe, "having *a horſe's head* upon the inſtrument:" and, after acquainting us that

* See page 241 of this volume, on the Druids' preſumed knowledge of the elliptical courſes of the orbs.

he meant ſhortly to enter into a full inveſtigation of the queſtion, he finally gives it as his own decided opinion, that "THE DRUIDS WERE BRAHMINS."*

The death of this ingenious gentleman in India prevented the completion of his engagement, and the preſent is only a humble effort, made amidſt the preſſure of illneſs, and other weightier purſuits, to fill up ſome of the outlines of his projected plan.

I embrace this opportunity of informing the ſubſcribers to the Hiſtory of India, in quarto, that I am making as rapid a progreſs in that work as the nature of the ſubject, and the increaſed difficulty of obtaining genuine materials, ſince the ever to be lamented deceaſe of Sir William Jones, will allow; but, at preſent, I dare not mention any particular period for its appearance. When the ſecond

* Aſiatic Reſearches, vol. ii. p. 489, Calcutta quarto edition.

part of this volume ſhall be publiſhed, and this work be finally concluded, I hope to be able to give the public more certain information on that point; to fix that period, and be punctual to it.

My moſt ſincere and grateful acknowledgements are due, and are hereby reſpectfully returned to various right reverend, noble, and other diſtinguiſhed perſonages, who, knowing the difficulties attending ſo extenſive a work as that in which I am engaged, particularly in the article of books, of the moſt expenſive ſpecies, as connected with antiquary reſearch, and engravings ſo indiſpenſably neceſſary in all mythological details, have endeavoured, by their liberality, to mitigate thoſe expenſes, and alleviate the embarraſſments attendant on a contracted income. Through theſe means much has been done by the toil of a zealous individual; but far more remains yet to be done: and I ſhould be concerned, that the ſecond volume of ancient Indian Hiſtory, which

will be *final*, and bring that hiſtory down to the death of Aurungzebe, at the commencement of this century, ſhould be inferior in point of magnitude and elegance to the former. Having, therefore, returned to Norton-ſtreet, whence indiſpoſition, brought on by ſevere application, has compelled my abſence during the greater part of the preſent year, I ſhall continue to receive ſubſcriptions for that work till the enſuing May, when the liſt of names muſt go to the preſs; and alſo the following bankers, my ſubſcribers and friends, have done me the favour to permit ſubſcriptions to be received at their houſes: — Meſſrs. HAMMERSLEY's and Co. Pall-Mall, and Meſſrs. STEPHENSON's and Co. N°. 69, Lombard-ſtreet.

No. 31, *Upper Norton-Street,*
December 1, 1796.

A DISSER-

THE MOST ANTIENT PAGODAS OF DEOGUR.

PLATE II.

Barlow sculp.

The Symbol *on their* Summits *exhibits the* TRIDENT *of* SEEVA; *afterwards usurped by the* Greek NEPTUNE.

To the Honourable Edward James Eliot, one of the Commissioners of the Board of Controll, and an early Encourager of the Indian Antiquities, this plate is with grateful respect inscribed by

A

DISSERTATION

ON THE

INDIAN ORIGIN OF THE DRUIDS;

AND ON THE

STRIKING AFFINITY

WHICH THE

RELIGIOUS RITES AND CEREMONIES,

ANCIENTLY PRACTISED IN THE BRITISH ISLANDS,

BORE TO THOSE

OF THE BRAHMINS.

A

DISSERTATION, &c.

SECTION I.

The Author unfolds his Design in this Essay.— The immense Extent of the ancient Indian Empire; and the wide Diffusion of the Indian Mythology and Sciences throughout Asia.— The geographical Limits of the not less extensive Region of Scythia.—These two mighty Nations, the Indians and Persians being throughout considered as one People, possessed the greater Part of Asia: the Indians, from the earliest Periods, a polished Race; the Scythians, ever Barbarians.—Escaped from the Horrors of the general Deluge, the Noachidæ, who settled in Asia, inhabited the Regions nearest the great Range of Taurus. In the Median Mountains, and near the Heights of Caucasus, were established,

blished, in Caverns, their first Schools. The Colleges of Naugracut and Thibet, in the North of India, particularly famous. From thence emigrated into Tartary successive Colonies of Priests professing the Religion of Buddha, or Boodh, who was the Hermes, or Mercury, of the Western, and the Woden of the Northern, World. The Japhetic Tribes, described generally under the Names of Scythian and Celtic, straitened for Room and Pasturage, pursue their Direction through the Northern Asia, emigrate to Europe, and with them those Sages of the Indian Schools, to whom we give the Name of Druids.— Some remarkable Instances adduced of the striking Affinity existing between the primæval Languages of Asia and those spoken in Europe, particularly in the British Isles.

MY intention, in the following Dissertation, is to prove, as far as the remoteness of the æra alluded to, and the abstruse nature of the subjects discussed in the course of it will allow of proof, that the celebrated order of Druids, anciently established

in this country, were the immediate defcendants of a tribe of Brahmins fituated in the high northern latitudes bordering on the vaft range of Caucafus: that thefe, during that period of the Indian empire when its limits were moft extended in Afia, mingling with the Celto-Scythian tribes, who tenanted the immenfe deferts of Grand Tartary, became gradually incorporated, though not confounded, with that ancient nation; introduced among them the rites of the Brahmin religion, occafionally adopting thofe of the Scythians, and, together with them, finally emigrated to the weftern regions of Europe.

To form any correct notion of the extent of the Indian empire, when in its glory, we muft confult the Sanfcreet geographers, and take our furvey of a country comprifing an area of near forty degrees on each fide, and including a fpace almoft as large as all Europe; a region divided on the weft from Perfia by the Arachofian mountains, limited on the eaft by the Chinefe part of the farther peninfula, confined on the north by the wilds of Tartary, and extending on the fouth as far as the ifles of Java. The above is the demarcation of the ancient limits of India by an author not likely

to

to have erred in defining them; and this trapezium, he goes on to obſerve, comprehends the ſtupendous hills of Tibet, the beautiful valley of Caſhmir, and all the domains of the old Indo-Scythians, the countries of Nepal and Bootan, Camrup or Aſam, together with Siam, Ava, Racan, and the bordering kingdoms, as far as the China of the Hindoos, or Sin of the Arabian geographers; not to mention the whole weſtern peninſula with the celebrated iſland of Sinhala, or Lion-like men, at its ſouthern extremity.*

If the period above-mentioned, remote as it is, ſhould not be thought ſufficiently diſtant in the annals of time for the firſt migration of the Aſiatic colonies, and the earlieſt importation into the weſtern world of the religious rites in uſe among them, we have it in our power, through the ſame authentic channel,† to penetrate to the very birth of civil eſtabliſhments, and find the primæval anceſtors of the Hindoos ſitting, in patriarchal majeſty, upon the throne of Iran, or Perſia, in the very

* See Sir William Jones, in the Aſiatic Reſearches, vol. ii. p. 419.

† See the Diſſertation on the Perſians, ibid. p. 43.

centre of all Aſia, under the title of the Mahabadian dynaſty, founded by the renowned Maha-Beli, or Great Belus, and from which they afterwards migrated to regions nearer the riſing ſun. This great extent in ancient periods of the Indian empire, and the prevalence of the Indian ſciences and mythology over the greater part of that vaſt continent, cannot be more deciſively proved than by the following remarks extracted from Mr. Halhed, to whom thoſe ſciences and that mythology, as well as their languages, are ſo familiarly known.

It is a very generally received maxim, that the wide diffuſion of any particular language evinces the ſuperiority in power and conſequence of the nation with whom that language originated. Now Mr. Halhed aſſerts the Sanſcreet, or ancient language of India, generally ſpoken before the invaſion of Alexander, to be a language of the moſt venerable and profound antiquity; the grand ſource as well as ſacred repoſitory of Indian literature, and the parent of almoſt every dialect, from the Perſian Gulph to the China Sea. He is even of opinion, that the Sanſcreet was, in ancient periods, current not only over ALL INDIA, conſidered in its largeſt extent, but

over

over ALL THE ORIENTAL WORLD, and that traces of its original and general diffuſion may ſtill be diſcovered in almoſt every region of Aſia. In the courſe of Mr. Halhed's various reading, (and few men have peruſed more Oriental volumes,) he was aſtoniſhed to find the ſimilitude which it in many inſtances bore to the Chaldaic, Perſian, and Arabic. He diſcovered the viſible traces of its character, that character which he deſcribes to be ſo curious in its ſtructure and ſo wonderful in its combination, on the moſt ancient medals and imperial ſignets of Eaſtern kingdoms; and he hints that it might have been the original language of the earth.*

If the bounds of ancient India were thus large, not leſs ſo were thoſe of ancient Scythia, for they extended from Caucaſus to the borders of the Arctic circle, a tract including the vaſt plains of Tartary, the deſerts of Siberia, and Aſiatic Ruſſia: yet through all this immenſe region no genuine veſtiges of arts and ſciences flouriſhing among them are clearly to be traced, notwithſtanding the boaſted

* See the very elegant and learned preface to that Grammar, p. 5.

discoveries of some eminent modern antiquaries. Among these, stands foremost the celebrated M. Bailli, who endeavours to prove, in a treatise On the Origin of the Sciences in Asia, that a nation of profound wisdom, of elevated genius, and of antiquity far superior even to the Egyptians, Indians, and Chinese, once inhabited the deserts of Siberia, and from the cold and barren region of SELINGINSKOI, in the fiftieth degree of north latitude, propagated throughout the world the first rudiments of the sciences, particularly astronomy. He labours to demonstrate that some celebrated discoveries in astronomy could only have taken place in the high northern latitudes of Asia; that most of the ancient mythologic fables of Asia, considered in a physical sense, have relation to the northern parts of our globe; and that arts and improvement progressively travelled from the polar regions to those of the equator. This learned primitive, but long-extinct, race of Scythian philosophers, for whose existence neither history nor tradition, but certain fanciful conjectures of the author, are alone brought in evidence, M. Bailli supposes to have been the masters of the Brahmins of India, but certainly erroneously;

neously; for their known pride and self-importance would never permit them to submit to be taught by the sages of any nation; much less by a race of men, whom they ever considered as barbarians, and inhabiting what they thought the extremities of the world. From these positive and dogmatical assertions of Bailli, let us attend a better judge of the matter, Sir W. Jones, who, in his dissertation upon the ancient hordes that peopled the vast extent of northern Asia, describes them in general as a race of undisciplined savages, without the polish of arts, and without even the advantage of letters. As the subject has been little canvassed, and never before in so masterly and decided a manner, the reader will be easily induced to pardon my presenting him with the substance of what he has said on this point in his Essay on the Tartars.

"TARTARY, which contained, according to PLINY, an innumerable multitude of nations, by whom the rest of Asia and all Europe has, in different ages, been over-run, is denominated, as various images have presented themselves to various fancies, the great hive of the northern swarms, the nursery of irresistible legions, and, by a stronger metaphor, the

foundery of the human race; but M. BAILLI, a wonderfully ingenious man, and a very lively writer, ſeems firſt to have conſidered it as the cradle of our ſpecies, and to have ſupported an opinion, that the whole ancient world was enlightened by ſciences brought from the moſt northern parts of Scythia, particularly from the banks of the Jeniſea, or from the Hyperborean regions: all the fables of old Greece, Italy, Perſia, India, he derives from the north; and it muſt be owned, that he maintains his paradox with acuteneſs and learning. Great learning and great acuteneſs, together with the charms of a moſt engaging ſtyle, were indeed neceſſary to render even tolerable a ſyſtem which places an earthly paradiſe, the gardens of Heſperus, the iſlands of the Macares, the groves of Elyſium, if not of Eden, the heaven of INDRA, the Periſtan, or fairy-land, of the Perſian poets, with its city of diamonds and its country of Shadcam, ſo named from Pleaſure and Love, not in any climate which the common ſenſe of mankind conſiders as the ſeat of delights, but beyond the mouth of the Oby in the Frozen Sea, in a region equalled only by that, where the wild imagination of DANTE led him to fix the

worſt

worſt of criminals in a ſtate of puniſhment after death, and of which he could not, he ſays, even think without ſhivering.

"In truth, our firſt inquiry, concerning the languages and letters of the Tartars, preſents us with a deplorable void, or with a proſpect as barren and dreary as that of their deſerts. The Tartars had no literature; (in this point all authorities appear to concur;) the Turks had no letters; the Huns, according to PROCOPIUS, had not even heard of them; the magnificent CHENGIZ, whoſe empire included an area of near eighty ſquare degrees, could find none of his own MONGALS, as the beſt authors inform us, able to write his diſpatches; and TAIMUR, a ſavage of ſtrong natural parts, and paſſionately fond of hearing hiſtories read to him, could himſelf neither write nor read.

"Of any philoſophy, except natural ethics, which the rudeſt ſociety requires and experience teaches, we find no more veſtiges in Aſiatic Tartary and Scythia, than in ancient Arabia; nor would the name of a philoſopher and a Scythian have been ever connected, if Anacharſis had not viſited Athens and Lydia for that inſtruction which his birth-place could

could not have afforded him. But ANACHARSIS was the ſon of a Grecian woman, who had taught him her language, and he ſoon learned to deſpiſe his own. He was unqueſtionably a man of a ſound underſtanding and fine parts; and among the lively ſayings which gained him the reputation of a wit even in Greece, it is related by DIOGENES LAERTIUS, that when an Athenian reproached him with being a Scythian, he anſwered, 'My country is indeed a diſgrace to me, but thou art a diſgrace to thy country.'

" Had the religious opinions and allegorical fables of the Hindoos, as M. Bailli, and after him M. D'Ancarville and others, have aſſerted, been actually borrowed from Scythia, travellers muſt have diſcovered in that country ſome ancient monuments of them, ſuch as pieces of groteſque ſculpture, images of the Gods and Avatars, and inſcriptions on pillars or in caverns, analogous to thoſe which remain in every part of the weſtern peninſula, or to thoſe which many of us have ſeen in Bahar and at Banaras; but (except a few detached idols) the only great monuments of Tartarian antiquity are a line of ramparts on the weſt and eaſt of the Caſpian, aſcribed indeed

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by ignorant Muſelmans to YAJUJ and MAJUJ, or Gog and Magog, that is to the Scythians, but manifeſtly raiſed by a very different nation, in order to ſtop their predatory inroads through the paſſes of Caucaſus.

" From ancient monuments, therefore, we have no proof that the Tartars were themſelves well inſtructed, much leſs that they inſtructed the world; nor have we any ſtronger reaſon to conclude, from their general manners and character, that they had made an early proficiency in arts and ſciences: even of poetry, the moſt univerſal and moſt natural of the fine arts, we find no genuine ſpecimens aſcribed to them, except ſome horrible warſongs, expreſſed in Perſian by ALI OF YEZD, and poſſibly invented by him. After the conqueſt of Perſia by the Mongals, their princes, indeed, encouraged learning, and even made aſtronomical obſervations at Samarkand; and, like the Turks, became poliſhed by mixing with the Perſians and Arabs, though their very nature, as one of their own writers confeſſes, had before been like an incurable diſtemper, and their minds clouded with ignorance. Thus alſo the Mancheu monarchs of China have been patrons of the learned and ingeni-

ous; and the Emperor TIENLONG is, if he be now living, a fine Chinese poet. In all these instances the Tartars have resembled the Romans; who, before they had subdued Greece, were little better than tigers in war, and fauns or sylvans in science and art."—Sir W. Jones's Essay on the Tartars, in Asiatic Researches, vol. ii. p. 223.

Thus far Sir W. Jones, who investigated this argument of M. Bailli in a region of Asia not very remote from the ancient residence of the vaunted race who were the objects of his panegyric. In truth, the people, to whom M. Bailli's description is most applicable, are the northern progeny of Brahmins settled near the Caucasus, and in Thibet, where very celebrated colleges of learned Indians were anciently established, particularly at Naugracut and Cashmere; in which latter region it is supposed very considerable treasures of ancient Sanscreet literature are deposited, which have not yet been examined. Indeed, in express confirmation that the Brahmins, and consequently the sciences of India, have not *always* flourished in a situation so immediately southern, as of late æras they have chosen, I am able, upon the high authority of Mr.

Hastings,

Haſtings, to aſſert that an immemorial tradition prevails at Benares, *that they originally came from a region ſituated in forty degrees of northern latitude.*

In addition to the aſſertion of Sir W. Jones, cited above, that the ancient inhabitants of Scythia were little better than ſavages, without ſcience and without even the advantage of a written language, though the dialects ſpoken among them were almoſt as numerous as their tribes, we are favoured with the following important intelligence, ſo directly elucidatory as well as corroborative of the hypotheſis on which this Diſſertation is founded. After acquainting us that the character of Tibet is evidently Indian, and that the Brahmin religion has immemorially flouriſhed in that region, he aſſerts that the prieſts of Buddha have been found ſettled even in Siberia, (of which indeed the famous medal found amidſt the ruins of a Siberian temple, and engraved in the fifth volume of Indian Antiquities, is an unequivocal proof,) and that rolls of Thibetian (that is, Indian) writing have been brought even from the borders of the Caſpian. Admitting that theſe prieſts of Buddha, uſing the Indian letters and verſed in

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the ſacred and civil inſtitutes of Brahma, had travelled thus far, it cannot be thought improbable that, with the colonies which emigrated from northern Aſia into the weſt, many of theſe prieſts might have mingled, and thus wafted into Europe, much of the theology, juriſprudence, and manners, of the Indian nation. But the hypotheſis for which I contend in reality reſts upon a firmer baſis than probable conjecture; and the ſeries of hiſtorical evidence by which it is ſupported ſhall be progreſſively detailed.

Before we proceed farther, however, in this inveſtigation, it is neceſſary that we ſhould attend to the hiſtory and ſituation of their Celtic brethren, for they were equally deſcendants of Gomer, the great progenitor of this northern race; and as, in a Diſſertation like the preſent, *nice* diſquiſitions concerning the ſubordinate diviſions of that primæval tribe are out of the queſtion, or, at leaſt, are of no immediate importance in the ſurvey of the very early periods to which I allude, I ſhall conſider them all as one great family; and, with Strabo, apply the general name of Scythians and Celto-Scythians to the firſt colonies who emigrated from Aſia into Europe.

It is ſufficient for me to admit, in this place, that the Celts were the *elder* branch of that family. The difference contended for ſeems principally to ariſe from their ſituation, which was more remote from the central ſpot whence the whole renovated race of man diverged in various directions.

That central ſpot was, doubtleſs, the great Tauric range round whoſe ſtupendous eminencies it was natural for a race, recently eſcaped from the horrors of a general inundation, to plant themſelves. While the progeny of Shem gradually diffuſed themſelves thence over the warm ſouthern regions of Aſia, and one mighty branch of the family of Ham emigrated to Africa, the deſcendants of Japhet directed their courſe northwards, branching out widely, at the ſame time, towards the Eaſt and Weſt quarters of that northern diſtrict. The promiſe made to Japhet was, that his borders ſhould be enlarged, and the iſles of the Gentiles, by which the commentators generally underſtand Europe, be divided among his poſterity. In conſequence, it may be ſuppoſed, and hiſtory aſſerts, that their numbers multiplied in a far greater proportion than their brethren. In the courſe of their national

increaſe, ſtraitened for room and diſtreſſed by want of paſturage for the immenſe flocks neceſſary for their ſupport, this elder and nobler branch of the Japhetic tribe moved ſtill farther and farther off from the neighbourhood of the Caucaſus, and gradually peopled, firſt the whole north of Aſia, and then Europe, where they gradually eſtabliſhed themſelves from the banks of the Danube to the pillars of Hercules; that is, of their firſt conductor, whoſoever he was, to the celebrated Straits, thus denominated. The exact period in which the Scythian Nomades began thus to move forward from the mountains to the north of Perſia and India, it is ſcarcely poſſible to aſcertain with preciſion, but we may, without any violation of probability, allow it to have taken place a century after the diſperſion from Babel; by which time, it may be ſuppoſed, the pure patriarchal worſhip became deeply polluted by the introduction of multifold idolatry, and that aſtronomy, which, we learn from Caliſthenes, began to be formed into a ſyſtem at Babylon 1903 years before its capture by Alexander, had extenſively introduced into the theological rites of Aſia the ſplendid

Sabian ſuperſtition, or worſhip of the hoſt of Heaven.

That the Britiſh iſles were in reality firſt peopled by thoſe Gomerian, or Celtic, tribes, which, in the very early ages after the diſperſion, ſpread themſelves through Europe, is not only evident from the moſt authentic hiſtory of thoſe tribes extant, but from the very ſtrong affinity in manners, language, and religious rites, exiſting between that northern nation and the ancient inhabitants of this country. The ſubject of the ſtriking ſimilitude apparent in their ancient cuſtoms and religious ceremonies ſhall hereafter be diſcuſſed at large. In regard to ſimilarity of language, I muſt obſerve, that the very name of their great anceſtor, variouſly changed into Comarian, Cimmerian, Cymbrian, or Cumbrian, is to be traced whereſoever that colony paſſed, along the whole line of their deſcent from the regions of the Northern Aſia; even from the *Cymbrian* Cherſoneſe to the loftieſt of our *Cumbrian* mountains. The towering *pens*, or heads, of the Welch mountains, not leſs than the mighty *Appenines* of the continent, proclaim this truth; and the Alps and Albion alike prove themſelves to be thus denominated

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from the Celtic *Alp*, or *Alb*, ſignifying white, in alluſion to the eternal ſnows on the ſummit of the former, and the white cliffs that encompaſs the latter. Indeed, as we advance in this Diſſertation, no inconſiderable teſtimony will be found to ariſe, from the ſurvey, of the derivation of all languages from one primæval tongue, as well as of all nations from one great family. The monumental remains connected with the moſt ancient ſyſtem of Aſiatic mythology, yet exiſting in the two countries under conſideration, and the intimate mixture in both languages of terms radically Hebrew, added to the circumſtance of traditions in both countries uniformly pointing to one great founder, who flouriſhed between four and five thouſand years ago, will, of themſelves, go far towards proving theſe aſſertions concerning their identity, and their having originated from one common ſtock.

A celebrated grammariam has remarked, *Nec modo Indicam, Perſicam, Syram, Arabicam, Hebrœ junctiſſimas linguas; ſed et Gothicam, ſeu Celticam, linguam*;* and Rowland, in his Mona, aſſerts, that no leſs than three hundred Hebrew *radices* are to be found in the

* Franciſcus Junius Præfat. Grammat. p. 19.

British

British tongue alone.* From his list I shall select a few only which must carry conviction of their primæval derivation. For instance, who can doubt of the British word BOOTH, *a cottage*, being derived from the Hebrew BETH, *a house*; the *earth*, from ERETZ; *to babble*, from BABEL, alluding to the confusion of tongues; CIST, from CIS, *a chest*; DAGGAR, from DAKAR, *a short sword*; the British KERN, or CORN, *a horn*, from KEREN; CROMLECH, *a sacrificial stone* of the Druids, from CÆREM-LUACH, *a burning stone*; and SARPH, an old British word for *serpent*, from the Hebrew SARAPH. These, and a great variety of other terms, there enumerated, though coming to us more immediately through a Celtic or Gaulic medium, it is impossible to deny, must have a radical connection with the sacred dialect.

Of the preceding assertion made by the grammarian Junius, viz. that of Hebrew, or the old Syrian, being radically interwoven in all the Eastern tongues, very decided and numerous instances may be found, so far as regards the Persians and Arabians, in Walton's Preface to his Polygott, and so far as the

* See Rowland's Mona Antiqua, p. 278.

Phœnicians and their Aſſyrian neighbours are concerned throughout the whole of Bochart's Phaleg. With reſpect to the Indian or Sanſcreet language, though hitherto very little inveſtigated, we find the traces of it in the very name of their firſt grand deity Brahma, the Creator, which is, doubtleſs, connected with, if not immediately derived from, the Hebrew Bra, or Bara, *created*, occurring in the firſt verſe of Geneſis, BERESCHITH BRA ELOHIM, *In the beginning God created.* Alſo in their great divinity, Iſa, the goddeſs Nature perſonified, we find the Hebrew Ichſa, *the firſt exiſtent*, or *grand parent*, which the Rabbins aſſert to have been the original name of Eve, the great mother of mankind, and, probably, the genuine Iſis of the Egyptians; at leaſt ſuch is Stillingfleet's very rational conjecture.* Surya, the Sun, that object of ſupreme reverence in India, has probably very near affinity to the Suria of the Chaldaic, a language which ſome eminent critics conceive to be the moſt ancient dialect of the Hebrews; and when it is conſidered, that in Suria, or Syria, was firſt practiſed the Sabian ſuperſtition; that the Egyptians, according to Euſe-

* See Stillingfleet's Origines Sacræ, p. 551.

bius, called Osiris, Surius; and that, in Persia, Sure was the old name of the Sun; the supposition may be thought to approach near upon certainty.

The Hebrew word Rachav, *great and powerful*, may be radically connected with the Sanscreet *Rajah*. In Celtic, *Orch*, *Arch*, and *Rich*, derived from the same root, are used as initials or terminations to names of distinguished eminence; and here we find the probable etymon of the Greek terms αρχη and αρχων, *chief* or *governor* We are certain, however, that the ancient name of that race of kings, written in Sanscreet *Roy*, bears as near affinity to the Gaulic *Roi*, as that of *Ranna*, a race of Indian queens, to the Spanish *Renna*, and the Gaulic *Rein*; both used in exactly the same signification, though in countries so extremely remote from each other.

It is remarkable, that the Sanscreet word Gate, or Gaut, *a barrier or passage*, is to be found in the same sense in Ramsgate as in Balagate, and the most natural derivation I know for the word Age, is the Sanscreet Yug, or Period.

The term Div, in Welch, God, and in Cornish, Diu, is the very same word used in

India for the celeſtial deities, who are called Dives and Devatas; and the reader's ſurprize will, perhaps, be not a little excited, when I inform him that Colonel Vallancey, well known for his reſearches into old Iriſh literature, told Sir William Jones, that Criſhna, the name of the Indian Apollo, is actually an old Iriſh word for the SUN.* It will not leſs excite that ſurprize to hear, that, according to Dr. Parſons, in his Remains of Japhet,† Colonel Grant was enabled, ſolely by his knowledge of the old Iriſh language, to decipher the Thibetian characters on the Siberian medal above alluded to, and the explanation of which was given in the Indian Antiquities.

Baal, or Bel, ſeems to have been equally known as an appellative of the Sun in Britain as in Aſia; for Toland, in his Hiſtory of the Druids, (and the fact has been ſince confirmed to me by intelligent natives, as well of South as North Britain,) tells us, that the fires which flamed on May-eve at the top of the ancient Carns, or Druid-heaps of ſtone, in

* Conſult Aſiatic Reſearches, vol. i. p. 262.

† See Parſons's Remains of Japhet, p. 186.

honour

honour of the Sun, were called BEALTINE, or the fires of Belus.* The term DRUID itſelf is, doubtleſs, derived from the Celtic Dru, or Deru, an oak; and it is remarkable, that, in Welch, Deruen and Derwen ſtill preſerve the ſame ſignification. Theſe particular appellations immediately direct our attention to the Sanſcreet name of the old Brahmins, of the foreſt of Gandharvas, which occurs ſo often in the Sacontala. "Who, like the choleric DERVASAS, has power to conſume, like raging fire, whatever offends him?" The Dervih of the Eaſt, therefore, and the Druid of the Weſt, are the ſame character, under names but little varied. Indeed Keyſler expreſſly affirms this; *Sacerdotum genus apud Turcas ab antiquiſſimis temporibus conſervatum* DERVIS, *et nomine et re* DRUIDIS.†

The Auruna, alſo, or day-ſtar of the Indians, like the god Horus, or light perſonified of the Egyptians, may be without violence derived from the Hebrew AUR, *lux*, or, if the reader pleaſes, from OR, *gold*. Adam, the great progenitor of mankind, in Sir William Jones's

* Toland's Hiſtory of the Druids, p. 67.

† Keyſler's Antiquit. Septentrion. p. 36.

opinion,

opinion, may be found in the Sanſcreet Adim, the firſt; and Nuh, or Noah, is plainly recognized in their celebrated Menu, who, after the flood, repeopled the renovated world. In fact, the name and hiſtory of Noah and of his three ſons are preciſely the ſame in the Sanſcreet as the Hebrew Bible. In the ancient geographical records of India, we find the whole country denominated after Cuſh, the eldeſt ſon of Ham, its domeſtic appellation being Cuſha-Dweepa, and we know that the inhabitants of the northern diſtrict were anciently called Cuthæi. We find again Raamah, the fourth ſon of that Cuſh, in the Indian Rama, renowned firſt as a conqueror, and afterwards as a god, throughout the whole extent of that vaſt region; and we diſcover his laſt ſon Nimrod, or Belus, in their Bali, the Baal and Bel of their neighbours. A very great variety of ſimilar inſtances, not only in the way of ſtriking etymological deduction, but of direct identity in perſon and character, between the ancient heroes of theſe reſpective nations, will hereafter be noticed by me, if not in theſe pages, at leaſt in the greater hiſtorical work, which theſe various Diſſertations are intended to illuſtrate.

At preſent, let us return to Britain, and confine our inquiry to the ancient name of theſe iſlands, a ſubject concerning which, two very celebrated writers, Camden and Bochart, have advanced very oppoſite opinions. Oppoſite, however, as theſe opinions apparently are, they may both have for their ſupport a certain degree of truth.

Camden contends, that Britain was ſo called from *brith*, a Celtic word, ſignifying *painted*; and *tain*, or *tan*, *a region*. If Camden be right in the former part of this aſſertion, in the preceding volumes of the Indian Antiquities ſufficient evidence may be found that he is ſo as to the latter part of it. In the firſt, or geographical, Diſſertation, in particular, I had occaſion to remark, that, in Perſian, *iſtan*, or *ſtan*, was the name of a land, or region, as for inſtance, in Chuziſtan, the region of Cuſh; in Hindoſtan, the region of the Hindoos; in Multan, or Mallitan, a province on the Indus, and meaning the country anciently poſſeſſed by the Malli. This term, therefore, of Perſian original, was brought by the Celtic colonies into theſe weſtern regions, and thus Britain, according to this writer, is the country of the Brith, or painted

poeple,

people, from which circumſtance, probably, in ſucceeding times, the ſame nation came to be denominated by the Romans, who tranſlated the term, Picti, the Picts, or *painted people.*—The learned Bochart, however, whoſe ſtudies were directed to the inveſtigation of Phœnician Antiquities, with great ingenuity, and very conſiſtently with the hypotheſis laid down in his Phaleg, derives the name Britain from Baratanac, the *land of tin*; and as that was a commodity for which theſe iſlands were celebrated in the Aſiatic world, it is by no means improbable, that the Phœnicians, who traded to this part of the world to obtain it, knew the iſland by that name. The Greeks afterwards, treading in the commercial ſteps of that induſtrious and adventurous race, called it after them Βρετανικη, whence Britain. It is natural to ſuppoſe, that the production for which an iſland was famous ſhould give its name to the country that produced it, eſpecially among a nation devoted to commerce, and who probably knew nothing of the people, or the iſland beyond the coaſt where the mines were wrought, or the provinces immediately adjoining. The Romans, whoſe aim in ſailing hither was conqueſt rather than commerce,

principally

principally attended to the people, and imposed a name ſomewhat conformable to their national habits, and adapted to diſplay their ruling propenſity.

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SECTION II.

One great Tribe of the ancient Indian Nation, being the immediate Progeny of Cush, was called Cuthæi, and their Descendants brought into Britain the Cuthite Superstitions. — A brief Summary of those Superstitions as anciently practised in the British Isles. — Those Superstitions exhibit many evident Remains of the pure patriarchal Theology, blended with the Corruptions of the Sabian Idolatry. — A more particular Account of the Indian God Buddha, the Hermes of Egypt, and the Mercury of the West. — The Assyrian and Indian Belus the true Hercules of Antiquity, and the God Belen of the Druids proved to be so by their BEAL-TINE, *or Fires lighted in Honour of Baal. — Various Eastern characteristic Designations and Symbols of Mercury, discovered in Britain. —*

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The Woden's Day, or Dies Mercurii, of the Northern and Western Nations, the Dies Boodh of India. — Cubical Statues and Mercurial Heaps. — The letter THAU. — *The Harp of the Druids. — The Lyre of Hermes, &c. &c. — The* FIRST OF APRIL, *an ancient Indian Festival. — The* FIRST OF MAY, *or the Day on which the Sun enters the Bull, an ancient Phallic Festival immemorially preserved in the East. — Relics of these Festivals, and the Sports practised on them, still preserved in Britain. — An extensive Parallel drawn between the religious Rites and civil Customs anciently prevalent in India, Britain, and the Northern Empires of Europe.*

AFTER the general introductory remarks, in the preceding section, connected with etymology and history, we are now about to enter on the investigation of more important points, and to consider THE REMAINS OF THE CUTHITE, OR ANCIENT INDIAN, WORSHIP IN THE BRITISH ISLANDS.

I have before obſerved, that a part of the Indian nation were anciently called Cuthæi, a name aſſuredly derived from their great anceſtor Cuth, or Cuſh; afterwards they were called Cutheri; and the preſent Kuttry tribe, one of the four great caſts into which the nation was divided, are probably their immediate deſcendants. It has alſo been obſerved, that the reſidence of the Cuthæi was in the high northern latitudes of India, where, in fact, Alexander found them; and it is probable they had wandered, as is uſual with infant colonies, from the cold and bleak regions in the immediate neighbourhood of the Caucaſus, to the warm and genial provinces lying nearer the ſouthern tropic. I have given a glimpſe of the manners of the gloomy Cuthite worſhip, in which the ancient Indians were immerſed. I have ſhewn that they delighted in the deep ſhade of trees of gigantic growth; rocks of immenſe magnitude; caverns of the profoundeſt depth; altars eternally ſmoaking with the blood of men and beaſts, poured out in barbarous ſacrifice to the evil dæmon; that in their ſacred ceremonies they uſed an infinite number of conſecrated graſſes, cautiouſly gathered under the benign aſpect of ſome parti-

cular planet, with more eſpecial reference to that of the ſilver empreſs of the night; that their ablutions were innumerable; that they were converſant with the moſt dreadful rites of magic, devoting their enemies to deſtruction with tremendous imprecations; that they believed in the tranſmigration of the human ſoul; and were abſorbed in aſtronomical ſpeculations and phyſical reſearches. In addition to theſe conſiderations, when we advert to the univerſal veneration for ſerpents in India, ſo congenial with the ſuperſtitious reverence entertained by the Druids for the Anguinum, or ſerpent's egg; when we recollect the ſacred ſtaff conſtantly borne by the Brahmins, ſo ſimilar to the conſecrated wand, or magic rod, of the Druids; their veneration for the chacra, wheel, or circle, which conſtantly adorns the hand of Brahma, and was with the Druids alſo an emblem of eternity; the ſolemn rites of initiation adopted equally in the caves of Elephanta, and the ſubterraneous receſſes of Mona; the addiction of both to the ſolar worſhip, and their perpetual preſervation of the ſacred fire in the depths of thoſe caverns; and that, as the Brahmins were the firſt and moſt venerated tribe of India, ſo the Druids

formed

formed the firſt order of nobility in Britain; when we recollect the profound reverence of both for the white horſe of ſacrifice and the ſacred ſteer, that were never to bear harneſs or yoke; their devotion to vaſt pyramidal heaps of ſtones; and that the temples of India, at leaſt thoſe of the larger kind, are, for the moſt part, uncovered, like Stonehenge; that the prieſts of each nation were, during their ſolemn rites, arrayed in ſtoles of virgin white, and, alike, wore that lofty tiara, which may be ſeen on the head of the Perſian Mithra, engraved in Hyde and Mountfaucon; when all theſe circumſtances are attentively conſidered, it is impoſſible to doubt, that, at ſome remote period, the two orders were united, or, at leaſt, were educated, in the ſame grand ſchool with the magi of Perſia and the ſeers of Babylon. Upon a few of the more prominent features juſt remarked, as having exiſted between the Brahmins and Druids, I ſhall preſently enter at conſiderable length, occaſionally citing, as I proceed, the ancient claſſical authors that treat concerning them, and thoſe learned modern writers, whoſe indefatigable reſearches have made us beſt acquainted with that wonderful and ſecluded race of men.

But let us here take a ſhort retroſpective view of the gradual lapſe of mankind from the ſublime purity of the primæval devotion into that abyſs of idolatry in which a few centuries ſaw them plunged.

In the ages immediately ſucceeding the general deluge, the memory of that tremendous puniſhment inflicted for crimes committed in the ante-diluvian world, undoubtedly for a long time, kept the primitive race, who peopled Aſia, ſteady to the principles and practice of the virtuous branches of the family of Noah. In the line of Shem and of Japhet, it ſeems to be univerſally confeſſed, by Jewiſh as well as Chriſtian divines, that the doctrines of the true religion flouriſhed unviolated till the ambitious Nimrod, or Belus, extending his dominion from Babylon through the neighbouring empires of Aſia, introduced, with the arms of Aſſyria, the Sabian, or Chaldaic, ſuperſtition, and polluted the altars of the true God with the idolatrous fires that burned to the hoſt of Heaven. At whatſoever period, however, ſuperſtition was firſt propagated, and debaſed them, it is a fact not to be controverted, that thoſe grand and eſſential principia of all true religion, the immortality

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of the ſoul, and a firm belief in a ſupreme preſiding Providence, formed the baſis equally of the Brahmin and the Druid codes of theology. That they alſo believed in the doctrine of the *defection* of the human ſoul from a ſtate of original rectitude, its *regeneration by penance*, and final happineſs to be obtained by means of a *mediator*, is evinced beyond the poſſibility of doubt, by an attentive conſideration of the religious rites and practices prevailing among them.

In reſpect to the firſt of theſe propoſitions, a ſupreme Deity and governing Providence are neceſſarily ſuppoſed in the very formation of every religious inſtitution. As to the ſecond; their conviction of the immortality of the ſoul is proved, not only by their general belief in its tranſmigration, but in the eagerneſs, and often the criminal eagerneſs, with which they ſought *death*; the releaſe of that ſoul from the priſon of the body. In regard to the third and fourth; their notion of its defection is proved by the unexampled ſeverities of diſcipline and horrible penitentiary ſufferings undergone by them: and their belief in the doctrine of a mediatorial interceſſion by the ſuperſtitious reverence paid by them to the

Sun, Moon, and other inferior deities, whom, like their Sabian brethren of the Greater Aſia, they conſidered in the light of mediators, to waft their prayers, and render them acceptable to the throne of divine mercy, as well as by their dreadful ſacrifices of human victims, in the imagined proſpect of propitiating the vengeance of incenſed Omnipotence. In theſe principles and in this conduct of the Druids we trace the evident remains of the two grand ſyſtems of theology, the pure and the depraved, which prevailed in the firſt ages, and among the primitive race: the former inculcated by the virtuous father of the renovated world; the latter introduced by Belus, the impious parent of the Sabian hereſy; the one a ſyſtem of beneficence and mercy, the other a ſyſtem of nefarious homicide. Men became more and more immerſed in theſe ſuperſtitious and bloody practices, as the traces of the benevolent patriarchal religion were gradually effaced from their minds; and although the Brahmins, and their pupils, the Druids, while they practiſed the ſanguinary rite, retained in memory ſome traits of their original reference, this ſeems by no means to have univerſally been the caſe. In general, the farther they

removed

removed from the immediate ſpot on which the firſt great intereſting ſcenes were tranſacted, that is, Chaldæa, the theatre of renovated nature, the very occaſion of theſe barbarous inſtitutions intended to purify man and appeaſe his Maker, was obliterated from their minds. They continued to practiſe them without knowing their alluſion, and remained polluted with blood without even the conſciouſneſs of guilt, and without the proſpect of redemption.

The moſt ancient Belus, above alluded to, whom Cicero calls Hercules-Belus, ſeems to have been the great progenitor of the royal Balic line, who eſtabliſhed themſelves in Aſſyria, Phœnicia, and India, and of thoſe colonies who, after their leader, were denominated by the Greeks *Heraclidæ* and *Belidæ*. To this great deified hero and our Celtic Mercury have been aſſigned, by the ancients, all thoſe renowned exploits which form the moſt brilliant annals of the infant world, and ſwell the volume of its early hiſtory. They were the indefatigable explorers of the moſt diſtant regions of the habitable globe; they were the intrepid chieftains who led the ſucceſſive colonies that iſſued from the over-

charged plains of Meſopotamia to riches and to glory. Concerning each of theſe illuſtrious characters I ſhall have much hereafter to remark, but, with reſpect to Hercules-Belus, I think it proper, at this early period of the eſſay, to ſtate, that to his comprehenſive hiſtory and important character ought to be referred the far greater part of thoſe heroic feats, that in ſuch great profuſion are heaped upon others who bear the diſtinguiſhed name of Hercules. This Hercules, afterwards canonized and worſhipped as the Sun, under the name of Baal, becauſe probably he firſt inſtituted the ſolar worſhip in Aſia, ſtands on record as the firſt great navigator to the ſhores of Europe, and had a ſplendid temple erected to him at the mouth of thoſe ſtraits, called from him the Pillars of Hercules, as being the limits of his travels to the Weſt. There, in that temple of Gades, probably the firſt Aſiatic ſuperſtitions were publicly performed in Europe, whence they would naturally become ſtill farther diffuſed, as the Eaſtern colonies were themſelves more diſperſed over that continent and the iſles adjoining. But from theſe general ſtrictures on the character of Hercules and his worſhip, let us take a nearer retroſpect

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of the ſage and ſecluded inhabitants of the groves of Mona.

The Druids are, by Pliny and other writers, aſſerted to have derived their name from δρυς, *an oak*; but, as the order probably exiſted prior to the Greek term, and as it is not eaſy to conceive whence the Druids in their caverns ſhould have learned to talk Greek, it is ſafer to derive it, as before intimated, from DRU, or DERU, an old Celtic word of the ſame ſignification, whence, it is likely, the Greek was formed.

Strabo diſtinguiſhes this venerable tribe of philoſophers into three claſſes; Βαρδοι, bards, 'Ουατεις, ſtrictly prieſts, and Δρυιδαι, properly the ſacrificers under oaks.* Cæſar, in his ſixth book de Bello Gallico, has diſcourſed largely concerning theſe holy hermits and their religious inſtitutions. The whole of his account is too long for inſertion in theſe pages; but it is very remarkable that he derives the Druids of Gaul from Britain, whereas the more general opinion among antiquaries is, that the Druids of Britain were a colony from Gaul. Among other points of doctrine peculiar to them, he enumerates their belief in and

* Strabo, lib. iv. p. 189.

inculcation

inculcation of the immortality of the ſoul, and its ſucceſſive tranſmigrations through various bodies; their myſterious magical rites; their theories of the heavens, and the motions of the ſtars; their knowledge of the magnitude of the earth, and their profound ſpeculations in phyſics, in morals, and in theology.* When it is conſidered that all this accumulation of ſcience was confined to one order, or ſect, of a nation, involved otherwiſe in the profoundeſt ignorance and barbarity, there ariſes ſtill more abundant reaſon to ſuppoſe that ſcience of exotic growth and that order of foreign original.

Dr. Borlaſe, author of the Hiſtory and Antiquities of Cornwall, has devoted a chapter of that learned work to the conſideration of the circumſtances ſo remarkably ſimilar between the religious rites of the Britiſh Druids and the old Perſians. As, however, in the former part of the Indian Theology, I have entered at great length into the ſubject of the Perſian worſhip, and have already proved the near affinity which the Perſian religion, in many of its grand and leading points, bore to that eſtabliſhed in India,

* Cæſar's Comment. lib. iv. cap. 13.

and

and as we have learned from Sir W. Jones, not only that a race of Brahmins anciently sate on the throne of Persia, but that nine words out of ten of the old Pahlavi dialect are genuine Sanscreet; I conceive that every fresh proof adduced by Dr. Borlase, of the striking similitude in the religious doctrines and ceremonies of these distant tribes of philosophers, is an additional corroboration of the hypothesis, which asserts them to be of the ancient school of the venerable Brachmans, and of the sect of the elder Buddha, because they venerated Mercury, and Buddha is the Indian Mercury, honoured with the same rites, and decorated with the same symbols.

Various writers also on British antiquities have judged, from a partial examination of the Phœnician mythology, that the whole of the Asiatic superstitions imported into Britain were brought into this country by a Phœnician colony; but this decision, though partly just, because colonies did undoubtedly in very early ages migrate hither from Tyre, with possibly a chief assuming the name of Hercules for their conductor, since Hercules was the grand agent of antiquity on all these occasions,

occasions, is not true in the extent contended for. It will be recollected; that, at the remote period at which I suppose the first colonies to have moved off from the great Tauric range, the whole mass of Eastern superstitions was concentrated in Assyria, and that the Phœnician religion, as well those parts of it which were of a purer nature as those which were corrupted by the prevailing Sabian idolatry, was, with exception to a few local divinities, and peculiar rites afterwards adopted in Phœnicia, the established religion of the higher Asia and the Brachmans.

Of a great and comprehensive argument, it is impossible, consistently with propriety in a mere Dissertation, to unfold more than a few leading traits; and those I shall devolve in as much order as the investigation of a subject so remote, and, in its nature, desultory, will allow of. There are few facts in ancient history which can be so clearly proved, as that the god Buddha, or Boodh, of the Indians, was the Oden, or Woden, of the northern nations. The first proof of it is, that very curious circumstance with which the acquaintance of Mr. Halhed with the Sanscreet language enabled him first to make his countrymen

men acquainted; that the days of the week, in India, are named after the ſame planets to which they were aſſigned by the Greeks and Romans; and that BOODH WAR, or Dies Boodh, is that fourth day of the week, which, in our language, derived from the Celtic and Getic, is denominated WODEN DIES, that is, *Oden*'s, or *Woden*'s, *Day*, corruptly pronounced Wedneſday. The period in which the Indian Boodh flouriſhed, which was in the earlieſt poſt-diluvian ages, as well as his planetary deſignation, and the aſtronomical ſymbols with which he is adorned, evince him to be the ſame identical perſon as the Taut of Phœnicia, whom all antiquity, not dreaming of an Indian Boodh, with united voice, allows to have originally migrated from Phœnicia, and to have ſettled in Upper Egypt. Taut, in truth, was no other than the elder Hermes, or god Anubis, of that country; and it was this exotic god-king, as I have elſewhere endeavoured to make fully evident, who cauſed that moſt ancient and ſublime ſymbol of the Tri-une Deity, the WING, the GLOBE, and the SERPENT, to be exalted on the lofty portals of all the Egyptian temples, as an eternal memento to revolving ages, that ſuch a patriarchal

chal notion of a distinction in the divine nature did actually exist; and, where it now stands, as may be seen in the correct and beautiful engravings of Pococke and Norden, many of them copied into the preceding volumes of Indian Antiquities. It was also this identical Taut, who, under that other name of Hermes, instructed the Egyptians in the elements of astronomy, music, and letters; and who, borrowed from the mythology of those nations, under the later name of Mercury, was venerated by the Greeks and Romans as the God of Eloquence and Commerce. That in the mythologies of Asia there should have been two Boodhs and two Hermes will not appear strange to those readers who may reflect on the general prevalence in the ancient world of the doctrine of divine and successive emanations. Each was worshipped as a deity, and each decorated with similar illustrative insignia: for, it was the uniform system of the ancients, when they exalted to divine honours some distinguished mortal, to invest the deified person with the symbols of the virtues and the sciences for which he was, when living, most celebrated; while, in a constant contempla-

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tion of the allegorical and ſpiritualized character, they forgot, by degrees, his terreſtial origin. Thus Hermes, having taught the Egyptians muſic, they gave him a teſtudo, or lyre, a ſymbol for ever occurring in the caverns of the Thebais; that teſtudo afterwards exalted to the ſkies for one emblem; while, for another, they gave him wings, and called him the Meſſenger of the Gods, either alluding to the rapid revolution of the planet that bore his name, or becauſe, as an aſtronomer, he had explored the heavens, and revealed to man the ſecrets of the ſky. In fact, Taut, Buddha, and Hermes, are only the varied appellations of ſome diſtinguiſhed character, the immediate deſcendant of Noah, who earlieſt cultivated the arts reviving after the deluge, and who, leading colonies to diſtant regions, diffuſed the light of ſcience over the renovated globe. To this illuſtrious character, as was before obſerved in the caſe of the Aſſyrian or Hercules Belus, the founder of the race of the Heraclidæ and the Belidæ, the ſeveral branches of the patriarchal family laid claim as a common anceſtor; aſſumed his name as the chieftain of their tribe, regarded him as their tutelary genius, and, in the re-

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ſpective ſyſtems of mythology inſtituted among them in ſucceeding ages, adored him as a divinity.

If the reader ſhould be of opinion, that the very remarkable circumſtance, of the ſame planetary deity giving name to the ſame day of the week in India and Britain, will not prove the abſolute identity of Boodh, of Woden, of Taut, and of Hermes, let us go from Britain to Gaul, where another branch of the great Celtic family ſettled, for corroborative evidence of that identity, and we ſhall find, in the appellation of one of their chief deities, the very title of the Phœnician and Egyptian god. The name of Thoth and Taut is found very little diſguiſed in Theutates, though I own the benign character of the Indian Boodh, who *forbade human ſacrifices*, is not ſo very apparent in that line of Lucan's Pharſalia,

——— "Immitis placatur ſanguine diro
THEUTATES." Lib. I. v. 439.

The circumſtance, however, of the Indian god's forbidding theſe cruel ſacrifices, is a proof of their exiſtence in the early period of his reign; and one or both of the ſubjoined arguments

arguments may be reaſonably urged as a palliative for the continuance of a part of his votaries in theſe nefarious rites, either, in the firſt place, that they migrated before the order for their ſuppreſſion was publicly promulged; or, in the ſecond, that the native Scythian ferocity, not being entirely ſubdued by their commerce with the Brahmins and the gentler laws of the mild Veeſhnu, obſtinately continued to practiſe a rite ſo congenial to the original bent of a martial and ſanguinary diſpoſition. If after this any doubt ſhould remain in the reader's mind concerning the identity of the deity, let him advert to the ſymbols which he bore, the mode by which the Druids repreſented him, and to that peculiar allegorical delineation of the doctrines which he taught the Oriental world in the figure of the ORB, SERPENT, and WINGS, which is engraved in not leſs conſpicuous characters on the extenſive plains of Abury, in Wiltſhire, than in the Thebais of ancient Egypt.

Cæſar expreſſly ſays, that the Druids worſhipped Mercury, and he doubtleſs aſſerted this from having obſerved in Britain the uſual ſymbols with which Mercury was decorated at Rome, the winged rod with the ſerpents twined

twined around it. But there was another mode of repreſenting Hermes among the Aſiatics, which was equally cuſtomary among the Druids; and it is a circumſtance of no ſmall moment in this argument. It was by a ſtatue called Herma, which was a ſort of ſquare or cubical figure of marble, or braſs, without arms or legs to complete the ſimilitude of either human or celeſtial being. Theſe cubical ſtatues were placed in the veſtibules of their temples, and were intended as expreſſive emblems of the God of Eloquence and Truth, ſince they were poliſhed ſquares, on every ſide equal, which way ſoever they were turned. Pauſanias tells us, that the inhabitants of Phares, in Achaia, round the ſtatue of their principal divinity Mercury, erected, in the forum of that city, thirty cubics of poliſhed marble, in honour of that deity, whoſe ſymbol was a cube:* and Dr. Borlaſe, ſpeaking of the veneration of the Druids for the cube, obſerves, " A cubic was their ſymbol for Mercury, who, as the Meſſenger of the Gods, was eſteemed the index, or ſymbol, of TRUTH, always like to itſelf, as it is with a CUBE.†"

* Pauſanias in Achaicis, lib. vii. cap. 22.

† Borlaſe's Antiquities of Cornwall, p. 82.

There

There was another very remarkable ſymbol of Taut, or Mercury, prevalent in Egypt as well as in India. It was the letter T, or, in other words, the croſs, or *crux Hermis*, in which form we find many of the more ancient pagodas of India, as Benares and Mattra, erected; and many of the old Egyptian ſtatues, as is well known to antiquaries, are repreſented bearing this ſymbol in their hand or on their breaſts. D'Ancarville, and the generality of mythologiſts, explain this ſymbol as referring to the groſs phyſical worſhip to which the ancients were ſo greatly addicted, and as an emblem of Jupiter Generator, or the deity in his creative capacity, in ancient Egypt and India, and which Mr. Bruce frequently met with in his travels through the higher Egypt and Abyſſinia. I have elſewhere obſerved the very ſingular manner after which the Latin *vulgate*, and, according to Lowth, probably the ancient copies of the Septuagint, have rendered the original of that paſſage in Ezekiel ix. 4. *I will ſet a mark upon their forehead*; rendering it in their verſion, I will mark them on the forehead with the letter TAU; which affords room to ſuppoſe it was a ſymbol of a more ſacred

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import than is generally imagined in the early patriarchal ages.

Now it is a fact not less remarkable than well attested, that the Druids in their groves were accustomed to select the most stately and beautiful tree as an emblem of the deity they adored; and, having cut off the side branches, they affixed two of the largest of them to the highest part of the trunk, in such a manner as that those branches, extended on each side like the arms of a man, together with the body, presented to the spectator the appearance of a huge cross; and on the bark, in various places, was actually inscribed the letter Thau. On the right arm was inscribed Hesus, (their Mars,) on the left Belenus, and on the middle of the trunk Tharanis.*

The testudo also, or lyre of Hermes, so congenial to the celebrated harp of the ancient Britains, that harp with which, Diodorus informs us, the Hyperboreans, in their island near Gaul, perpetually chaunted the praises of Apollo, in a magnificent temple of a circular

* Consult Borlase, and the express authorities which he adduces for the truth of this curious fact, p. 108.

form,

form, ſhould not be forgotten in this review of the parallel characters and ſymbols of Hermes and of Buddha.

From the whole weight of evidence collected from the page of hiſtory, and from the united voice of tradition, acting together upon the mind of M. Le Clerc, one of the ableſt mythologiſts that ever wrote, it was that writer's decided opinion, that the Theutates of the Gauls, the Hermes of the Greeks, and the Mercury of the Romans, was the ſame perſon with the Thoth, or Taut, of Egypt; but a review of peculiar ſymbols and circumſtances above enumerated, and more eſpecially his name being aſſigned to the ſame day of the week in the aſtronomical ſyſtem of all theſe reſpective nations, ſeems to place the fact beyond future diſpute. Whoſoever of the Noachidæ, the original prototypal character, of which theſe are the varied copy, might have been, his deſignation in antiquity as the God of Merchants and Travellers points him out as the conductor of colonies to diſtant regions, and the founder of that commercial intercourſe among men, which neceſſarily reſults from extending the line of civilized ſociety.

The learned Bochart, in his Phaleg,* ſtrongly contending that the Phœnician deity Hermes was no other than Canaan, the ſon of Ham, endeavours to prove this point from the very etymon of his name, for Cnaan, or Canaan, ſignifies *trader*, which is the exact import of the Celtic Merc, or Mercator. He explains the wings generally drawn and ſculptured on the head and feet of this Phœnician deity as alluſive to the devotion of that people to navigation and commerce, and ſymbolical of the ſails of thoſe ſwift veſſels that wafted them, in queſt of tin, to the remote regions of the Caſſiterides, on the coaſt of Britain. Founded, probably, on ancient traditions reſpecting his univerſal agency in the poſt-diluvian ages, was the pleaſant Greek fable recorded by Lucian, in one of his dialogues, who deſcribes this deity as having ſtolen the trident of Neptune, the arrows of Apollo, the ſword of Mars, the forceps of Vulcan, and the girdle of Venus.†

Independently, however, of mythological ſymbols and thoſe religious rites, upon the diſcuſſion of which I ſhall enter at large in

* Phaleg, lib. i. cap. 2.

† See the Dialogue of Vulcan et Apollo.

the next ſection, the hypotheſis for which I contend is farther confirmed by the very ſtriking ſimilitude of certain civil feſtive cuſtoms immemorially eſtabliſhed in theſe iſlands to thoſe at this day flouriſhing in the Eaſt; cuſtoms of which the antiquary has in vain endeavoured in Weſtern climes to explore the origin or account for the inſtitution.

THE FIRST OF APRIL, OR THE ANCIENT FEAST OF THE VERNAL EQUINOX, EQUALLY OBSERVED IN INDIA AND BRITAIN.

THE firſt of April was anciently obſerved in Britain as a high and general feſtival, in which an unbounded hilarity reigned through every order of its inhabitants; for the ſun at that period of the year entering into the ſign Aries, the new year, and with it the ſeaſon of rural ſports and vernal delight, was then ſuppoſed to have commenced. The proof of the great antiquity of the obſervance of this annual feſtival, as well as the probability of its original eſtabliſhment in an Aſiatic region, ariſes from the evidence of facts afforded us by aſtronomy, which ſhall preſently be adduced.

duced. Although the reformation of the year by the Julian and Gregorian calenders, and the adaptation of the period of its commencement to a different and far nobler ſyſtem of theology, have occaſioned the feſtival ſports, anciently celebrated in this country on the firſt of April, to have long ſince ceaſed; and although the changes occaſioned, during a long lapſe of years, by the ſhifting of the equinoctial points, have in Aſia itſelf been productive of important aſtronomical alterations as to the exact æra of the commencement of the year; yet on both continents ſome very remarkable traits of the jocundity, which then reigned, remain even to theſe diſtant times. Of thoſe preſerved in Britain, none of the leaſt remarkable or ludicrous is that relic of its priſtine pleaſantry, the general practice of making APRIL FOOLS, as it is called, on the firſt day of that month; but this Colonel Pearce, in a paper publiſhed in the ſecond volume of the Aſiatic Reſearches, has proved to have been an immemorial cuſtom among the Hindoos, at a celebrated feſtival holden about the ſame period in India, which is called the Huli feſtival. I ſhall inſert the account in the Colonel's own words: "During the Huli,

when mirth and festivity reign among Hindoos of every class, one subject of diversion is to send people on errands and expeditions, that are to end in disappointment, and raise a laugh at the expense of the person sent. The Huli is always in March, and the *last day* is the general holiday. I have never yet heard any account of the origin of this English custom; but it is unquestionably very ancient, and is still kept up even in great towns, though less in them than in the country: with us, it is chiefly confined to the lower class of people, but in India high and low join in it, and the late Suraja Doulah, I am told, was very fond of making Huli fools, though he was a Mussulman of the highest rank. They carry the joke here so far, as to send letters making appointments, in the name of persons, who, it is known, must be absent from their house at the time fixed upon; and the laugh is always in proportion to the trouble given."*

The least inquiry into the ancient customs of Persia, or the minutest acquaintance with the general astronomical mythology of Asia, would have taught Colonel Pearce, that the boundless hilarity and jocund sports prevalent

* Asiatic Researches, vol. ii. p. 334.

on the firſt day of April in England, and during the Huli feſtival of India, have their origin in the ancient practice of celebrating with feſtival rites the period of the vernal equinox, or the day when the new year of Perſia anciently began. I have added, below, the order of the Indian months, as they are enumerated by Sir William Jones himſelf, in the Aſiatic Reſearches, and have added the Engliſh names of our correſponding months, and tranſlations of the Sanſcreet appellations of the aſteriſms.

Aſwin,	*April*;	Meſh,	*Ram.*	
Carti,	*May*;	Vriſh,	*Bull.*	
Agrahayan,	*June*;	Mit'hun,	*Twins.*	
Pauſh,	*July*;	Carcat,	*Crab.*	4
Magh,	*Auguſt*;	Sinh,	*Lion.*	
P'halgun,	*September*;	Canya,	*Virgin.*	
Chaitr,	*October*;	Tula,	*Balance.*	
Vaiſac'h,	*November*;	Vriſchic,	*Scorp.*	8
Jaiſht'h,	*December*;	Dhan,	*Bow.*	
Aſhar,	*January*;	Macar,	*Capric.*	
Sravan,	*February*;	Cumbh,	*Aquar.*	
Bhadr,	*March*;	Min,	*Fiſh.*	12

The Indians now, indeed, begin their year on the eleventh of April, and the Persians have adopted, in their civil concerns, the Mohammedan mode of computation; but both nations probably, in the remote ages to which we allude, began their year when the Sun entered into the sign Aries, and the ancient Persian coins stamped with the head of the Ram, which, according to D'Ancarville, were offered to Gemshid, the founder of Persepolis, and first reformer of the solar year among the Persians,* are an additional demonstration of the high antiquity of this festival. It is still observed, in that country, under the title of NAURAS, a word which means, the first day of the year; and in the "Ambassador's Travels," the writer acquaints us, that some of their body being deputed to congratulate the Shah, on the first day of the year, "they found him at the palace of Ispahan, sitting at a banquet, and having near him the MINATZIM, or Astrologer, who rose up ever and anon, and taking his astrolobe, went to observe the sun; and, at the very moment of the sun's reaching the equator, he

* See D'Ancarville, vol. iii. p. 115; and Jones's Short History of Persia, p. 41.

published

published aloud the new year, the commencement of which was celebrated by the firing of great guns both from the castle and city walls, and by the sound of all kinds of instruments."*

The Persian and Tartar monarchs, sitting on the throne of India, still preserved inviolable a custom which probably had its origin when the first great dynasty of the Pishdadian line, of which Caiumeras was the head, extended their sway over the greater part of Asia, and we have astronomical proof, that the vernal equinox could not have co-incided with the first degree of Aries later, at least, than two thousand five hundred years before Christ, which might be the precise period when the first colonies began to migrate from Asia towards the west, and very much builds up the hypothesis for which I contend, of the English being derived from an Asiatic festival. That entertaining and judicious writer, Sir Thomas Roe, was ambassador from our Court to that of Delhi, when the Nauruz festival was celebrated there in 1616, and his account of it, as well as that of the cere-

* Ambassador's Travels, p. 220. Edit. folio, 1662.

mony of weighing the Mogul on his own birth-day, are ſo curious, and the tract itſelf withal ſo ſcarce, that I ſhall be eaſily pardoned by my readers for preſenting them with an authenticated account of the unequalled magnificence of a court, once the moſt ſplendid and powerful in Aſia, but now utterly degraded, and its pomp extinguiſhed. The feſtival at Delhi laſted nine days, and a kind of fair, like that holden at Venice during the carnival, and probably copied from this ancient Eaſtern kind of feſtival, during the extenſive commercial intercourſe formerly carried on between the Venetians and India, ſeems to have been the principal amuſement.

" The Nauruz, in India, is kept in imitation of the Perſian feſtival of that name; and is celebrated after the following manner. A throne is erected four feet from the ground in the *Durbar* court; from the back whereof to the place where the king comes out, a ſquare of fifty-ſix paces in length, and forty-three in breadth, is railed in, and covered with fair canopies of cloth of gold, ſilk, or velvet, joined together, and held up with canes covered after the ſame manner. The ground is laid with good Perſian carpets very

very large, into which place come all the men of quality to attend the king, except ſome few that are within a little rail right before the throne to receive his commands. Within this ſquare there were ſet out, for ſhew, many little houſes, one of them of ſilver, and ſome other curioſities of value. The prince-ſultan had on the left ſide a pavillion, the ſupporters whereof were covered with ſilver, as were ſome of thoſe alſo near the king's throne. The form of this throne was ſquare, the matter, wood inlaid with mother-of-pearl, borne up with four pillars, and covered with cloth of gold. About the edge, over head, like a valence, was a net fringe of good pearl, from which hung down pomegranates, apples, pears, and ſuch fruit of gold, but hollow. Within it, the king ſat on cuſhions very rich in pearls and jewels. Round about the court before the throne, the principal men had erected tents, which encompaſſed the court, and lined them with velvet, damaſk, or taffety, for the moſt part, but ſome few with cloth of gold; into which they retired, and ſat to ſhew all their wealth. For antiently the kings uſed to go to every tent, and take thence what they pleaſed; but now it is changed,

ged, the king ſitting to receive what new-year's gifts are brought him."*

The new-born Sun, and the birth-day of the Perſian monarch, the ſon of the Sun, and his repreſentative on earth, were feſtivals attended with rites too ſimilar not to be noticed in a work diſcuſſing the mythological antiquities of Aſia. Nothing can be more brilliant, or more truly detailed, than that feſtival, as related by the ſame author. It may ſerve as an awful leſſon to imperial pride: for the grandeur deſcribed and the dynaſty itſelf are now annihilated.

"The ſecond of September was the king's birth-day, and kept with great ſolemnity. On this day the king is weighed againſt jewels, gold, ſilver, ſtuffs of gold, ſilver, and many other rich and rare articles, of every ſort a little, which is all given to the Brahmins. He was ſo ſplendid in jewels, that I own in my life I never ſaw ſuch ineſtimable wealth together. The time was ſpent in bringing his greateſt elephants before him; ſome of which, being lord-elephants, had their chains, bells, and furniture of gold and ſilver,

* See Sir Thomas Roe's Journal apud Harris, vol. i. p. 630.

with many gilt banners and flags carried about them, and eight or ten elephants waiting on each of them, clothed in gold, ſilk, and ſilver. In this manner about twelve companies paſſed by moſt richly adorned, the firſt having all the plates on his head and breaſt ſet with rubies and emeralds, being a beaſt of wonderful bulk and beauty. They all bowed down before the king, making their reverence very handſomely: this was the fineſt ſhew of beaſts I ever ſaw. The mogul himſelf was ſitting croſs-legged on a little throne, all covered with diamonds, pearls, and rubies. Before him a table of gold, and on it about fifty pieces of gold plate, all ſet with jewels, ſome very great and extremely rich, ſome of them of leſs value, but all of them almoſt covered with ſmall ſtones. His nobility about him in their beſt equipage, whom he commanded to drink merrily ſeveral ſorts of wine ſtanding by in great flaggons. On a ſudden the king roſe, we retired to the *Durbar*, and ſat on the carpets, attending his coming out. Not long after he came, and ſat about half an hour, till his ladies at their door had mounted their elephants, which were about fifty, all of them richly adorned, but chiefly three with turrets

on their backs all enclosed with grates of gold wire to look through, and canopies over of cloth of silver. Then the king came down the stairs with such an acclamation of Health to the king! as would have out-roared cannon. At the foot of the stairs, where I met him, and shuffled to be next, one brought a mighty carp; another a dish of white stuff like starch, into which he put his finger, and touched the fish, and so rubbed it on his forehead; a ceremony used presaging good fortune. Then another came, and girt on his sword and hung on his buckler set all over with diamonds and rubies, the belts of gold suitable. Another hung on his quiver with thirty arrows, and his bow in a case, being the same that was presented by the Persian ambassador. On his head he wore a rich turban with a plume of herons' feathers, not many, but long. On one side hung a ruby unset, as big as a walnut; on the other side a diamond as large; in the middle an emerald like a heart, much bigger. His staff was wound about with a chain of great pearl, rubies, and diamonds, drilled. About his neck he wore a chain of three strings of most excellent pearl, the largest I ever saw. Above his elbows, armlets

ſet with diamonds, and on his wriſt three rows of ſeveral ſorts; his hands bare, but almoſt on every finger a ring. His gloves, which were Engliſh, ſtuck under his girdle. His coat of cloth of gold without ſleeves, upon a fine *ſemain*, as thin as lawn. On his feet a pair of buſkins embroidered with pearl, the toes ſharp and turning up. Thus armed and accoutred he went to the coach that attended him, with his new Engliſh ſervant, who was clothed as rich as any player, and more gaudy, and had broke four horſes, which were trapped and harneſſed in gold velvets. This was the firſt coach he ever ſat in, made by that ſent out of England, ſo like that I knew it not but by the cover, which was a Perſian gold velvet. He ſat at the end, and on each ſide went two eunuchs, who carried ſmall maces of gold ſet all over with rubies, with a long bunch of horſe-tail to flap the flies away. Before him, went drums, baſe trumpets, and loud muſic, many canopies, umbrellas, and other ſtrange enſigns of majeſty, made of cloth of gold, ſet in many places with rubies. Nine led horſes, the furniture of ſome garniſhed with rubies, ſome with pearls and emeralds, ſome only with ſtuds enamelled. The

Perſian

Perſian ambaſſador preſented him with a horſe. Next behind came three palankins, the carriages and feet of one plated with gold, ſet at the ends with ſtones, and covered with crimſon velvet embroidered with pearl, and a fringe of great pearl hanging in ropes a foot deep, a border about it ſet with rubies and emeralds. A footman carried a footſtool of gold ſet with ſtones. The other two palankins were covered and lined only with cloth of gold. Next followed the Engliſh coach newly covered and richly adorned, which he had given to Queen *Normahall*, who ſat in it. After them a third, in which ſat his younger ſons. Then followed about twenty elephants-royal, led for him to mount, ſo rich in ſtones and furniture, that they glittered like the ſun. Every elephant had ſundry flags of cloth of ſilver, gilt ſatin, and taffety."*

To return from this ſhort digreſſion to the ſymbols and monuments remaining in the Eaſt plainly alluſive to this feſtival. It, doubtleſs, aroſe from this circumſtance, that the ancient Egyptians, as Euſebius informs us, at Elephantine, worſhipped the figure of a

* See Sir Thomas Roe's Journal, apud Harris, vol. i. p. 644.

man

man painted *blue*, to mark his celeſtial origin having the head of a ram, and the horns of goat, which encompaſſed a diſk, deſignating hereby the ſolar and lunar conjunction in the ſign Aries. This, in fact, is the true Jupiter Ammon of antiquity, whoſe ſymbol was ram; and he was thus portrayed on the Egyptian zodiac long before the Greeks arrogated to themſelves the honour of being the inventors of the aſtronomical aſteriſms.

Dr. Stukely, in his Abury, p. 68, is of opinion, that the four ſolar ingreſſes into the cardinal points have been obſerved as the ſeaſons of public ſacrificing from the creation of the world; and, in reality, hiſtory acquaints us, that the four grand ſolemnities or general ſacrifices of the Druids were at the equinoxes and the ſolſtices. None, however, was celebrated with greater feſtival pomp than the vernal equinox, for it was at that period the firſt of April, old ſtyle, that the Arch Druid, arrayed in ſtole of virgin white, to denote unſullied chaſtity, the ſacred *anguinum*, or druid-egg, inchaſed in gold, ſuſpended around his neck, bearing in one hand the myſtic rod or ſtaff, equally uſed by the Brahmins of India and the Magi of Perſia, and elevatin

in the other, the golden ſickle, iſſued forth in ſolemn proceſſion to gather the ſacred, wonder-working, *all-healing* MISLETOE from its parent oak; under the expanſive ſhade of whoſe branches the victims were ſacrificed, and the feſtive rites commenced. Knowing the veneration entertained in India for the bovine ſpecies, we could ſcarcely believe, that a race, deſcended, as I contend, from the Brahmins, or at leaſt educated in the ſchool of Brahma, could then immolate, as was the conſtant cuſtom of the Druids after gathering the miſletoe, two white bulls that had never borne the yoke, did we not know that both the Brahmins and the Perſians were anciently addicted to the GOMEDHA JUG, or ſacrifice of the bull, in honour of the Sun. Nor can we wonder that the miſletoe, thus gathered, was afterwards offered to Taranis, or Jupiter; that deity who was ſuppoſed to preſide in Aries, as the guardian genius of the conſtellation, and whoſe ſymbol, we have juſt obſerved, was the ram.

Mr. Volney, with that determined ſpirit of ſcepticiſm which diſtinguiſhes his writings, contends, that the feaſt of the Jewiſh paſſover, when the paſchal lamb was ſacrificed, derived

its real origin, not from the awful event recorded in Scripture, but from the ancient Egyptian custom of observing with festival rites the period when the Sun arrives at the equinoctial line; and the Hebrew word PASCHA, which certainly signifies *passage*, he interprets as descriptive merely of the Sun's passing from one hemisphere into the other. The ancient Jews and their modern descendants undoubtedly kept, and do keep, this most solemn festival at the vernal equinox, beginning it on the evening of the fourteenth of the month Nisan, and continuing it in March, for seven days afterwards, including the twentieth, on which day the Sun actually reaches the equinoctial line, but, independently of the solemn asseveration of Holy Writ as to the origin and design of the passover, the national records of the Hebrews, and their continued observation of it during so many ages, with rites peculiar and appropriate to the professed intention, rites not otherwise to be accounted for, are unanswerable proofs of the divine origin of that institution among them. With equal confidence and impiety he distorts the expressions, so often occurring in Scripture, of the Lamb of *God*, of the coming of

the Redeemer, and the regenerator of a fallen world, referring them to an aſtronomical origin, and the millennium of Chriſtians to that auſpicious period when the grand αποκαταςασις ſhall take place; after the Sun ſhall have travelled through the zodiacal aſteriſms; and begin the new Annus Magnus in the firſt degree of the ſign Aries.

There is, alſo, another annual feſtival, celebrated on the ſame day in both countries, which opens a not leſs extenſive and curious field for inquiry; and as the inveſtigation will lead to a diſplay of Oriental manners, founded on aſtronomical ſpeculation, I ſhall diſcuſs the ſubject at ſome length.

This feſtival was obſerved with ceremonies wonderfully ſimilar in countries ſo remote as Britain and India; for although I do not recollect that the facetious Mr. Knight has taken notice of a circumſtance that fell ſo immediately within the ſphere of his profound lucubrations on a certain worſhip, which he has diſcuſſed ſo amply, yet the reader may reſt aſſured, that, on the FIRST OF MAY, when the Sun enters into the ſign Taurus, Engliſhmen unknowingly celebrate the Phallic feſtival of India and Egypt, and he will, perhaps,

be convinced of this, when he ſhall recollect what was intimated in page 312, vol. ii. of the Indian Antiquities, that the Greek word φαλλος ſignifies *a pole*, and the ſplendid decoration of golden crowns, which, ſomewhat after the manner of the gilded ſalvers and tankards ſuſpended around the Engliſh pageant, adorned that φαλλος, anciently diſplayed to public view in the Egyptian feſtival there alluded to. Far be it from me to impeach the unſullied modeſty of the chaſte Britiſh virgin, that with her gay lover on that happy day, when the Sun, the bright prolific ſource of generation, with renovated vigour enters into the ſign Taurus, the emblem alſo on earth of vigour and fertility,—far be it from me to call the bluſh of ſhame into her blooming cheek; yet hiſtoric truth compels me to acquaint her, that while, with her delighted lover, ſhe glides in the mazy dance around the elevated ſymbol of the productive energy of nature, ſo richly bedecked with flowers and garlands, ſhe performs the part, and renovates, in Britain, the worſhip and rites, of the ancient φαλλοφεραι. Lovely unſuſpecting damſels! purſue your innocent ſports unabaſhed, and continue to enjoy in your

your happy ignorance pleasures denied to minds more refined and scrupulous.

THE FIRST OF MAY EQUALLY REGARDED AS A PHALLIC FESTIVAL IN INDIA AND IN BRITAIN.

WHEN the reader calls to mind what has already been observed, that, owing to the precession of the equinoxes, after the rate of seventy-two years to a degree, a total alteration has taken place through all the signs of the ecliptic, insomuch that those stars which formerly were in Aries have now got into Taurus, and those of Taurus into Gemini; and when he considers also the difference before-mentioned, occasioned by the reform of the calendar, he will not wonder at the disagreement that exists in respect to the exact period of the year on which the great festivals were anciently kept, and that on which, in imitation of primæval customs, they are celebrated by the moderns. Now the vernal equinox, after the rate of that precession, certainly could not have coincided with the first of May less than four thousand years be-

fore Chrift, which nearly marks the æra of the creation, which, according to the beft and wifeft chronologers, began at the vernal equinox, when all nature was gay and fmiling, and the earth arrayed in its lovelieft verdure, and not, as others have imagined, at the dreary autumnal equinox, when that nature muft neceffarily have its beauty declining, and that earth its verdure decaying. I have little doubt, therefore, that May-day, or at leaft the day on which the Sun entered Taurus, has been immemorially kept as a facred feftival from the creation of the earth and man, and was originally intended as a memorial of that aufpicious period and that momentous event.

Independent, however, of any particular allufion to that primæval event, which, after all, is but conjecture, the bull being in the Eaft the univerfal emblem of the fupreme generative power that made the world, the period of the Sun's ingrefs into that fign could fcarcely fail of being regarded with peculiar honours by a race involved in the depth of a grofs phyfical fuperftition and devoted to the Phallic worfhip. On the lofty eminences of the Carns, that were extended in a line over

the whole coaſt near which the Druids reſided, and which were conſpicuouſly raiſed in ſight of each other, it was their cuſtom, on May-eve, to light up prodigious fires which illumined the whole region round about. Theſe fires were in honour of Beal, or Bealan, the Iriſh and Celtic word for the Sun; and hence it aroſe, that Bealteine is ſtill uſed for May-day by the Highlanders of Scotland.

Two of theſe fires, according to Toland, were kindled on May-day, in every village of the nation, between which the men and beaſts to be ſacrificed were obliged to paſs; one of them being kindled on the Carn, and the other on the ground.* Theſe fires were ſuppoſed to confer a ſanctity upon thoſe who paſſed through them, as was the intention in the rites of Mithra, when the candidate for initiation was alternately plunged in baths of fire and water at once to try his reſolution, and to *purify* him; a word derived from this very cuſtom, for πυρ is the Greek term for *fire*. The ancient and barbarous cuſtom of the Phœnicians in making their children paſs through the fire to Moloch, is by this prac-

* Hiſt. of the Druids, vol. i. p. 71.

tice of the Druids irresistibly brought to our recollection; and, as we know that they worshipped the Sun under the title of Moloch, so we are as certain that that worship and this rite were derived to them from their Eastern ancestors.

On the general devotion of the ancients to the worship of the Bull I have had frequent occasion to remark, and more particularly in the Indian History, by their addiction to it at that period,

——— Aperit cum cornibus annum
Taurus, ———

"when the BULL with his horns opened the vernal year." I observed that all nations seem anciently to have vied with each other in celebrating that blissful epoch; and that the moment the Sun entered the sign Taurus, were displayed the signals of triumph and the incentives to passion; that memorials of the universal festivity indulged at that season are to be found in the records and customs of people otherwise the most opposite in manners and the most remote in situation; I could not avoid considering the circumstance as a strong additional proof that mankind originally de-

ſcended from one great family, and proceeded to the ſeveral regions in which they finally ſettled from one common and central ſpot; that the Apis, or ſacred bull of Egypt, was only the ſymbol of the Sun in the vigour of vernal youth; and that the bull of Japan, breaking with his horn the mundane egg, was evidently connected with the ſame bovine ſpecies of ſuperſtition, founded on the mixture of aſtronomy and mythology.

It is remarkable, that one of the moſt ſolemn feaſts of the Hindoos, called that of Auruna, the day-ſtar, falls on the ſixth day of the new moon in May, and is dedicated, ſays Mr. Holwell, to the Goddeſs of Generation, who is worſhipped when the morning ſtar appears, or at dawn of day, for the propagation of children, and to remove barrenneſs. On this day, he adds, preſents are uſually made by parents to their ſons-in-law, in token probably of the holy nuptial rite, and the day ends with a banquet. This ancient cuſtom of making preſents to friends, and relatives, and great men, on the firſt day of the new year, has deſcended down to our own times, and the *new-year's gift* exhibits to us another remnant of Aſiatic hilarity imitating

ting the bounties of nature at the vernal ſeaſon.

The ſame Colonel Pearce, before cited, in a letter publiſhed in the Aſiatic Reſearches, thus deſcribes the annual Indian feſtival holden on the firſt of May: "I beg leave to point out to the ſociety that the Sunday before laſt was the feſtival of Bhavani, (a perſonification of vernal nature, the Dea Syria of Chaldea, and Venus Urania of Perſia,) which is annually celebrated by the GOPAS and all other Hindoos, who keep horned cattle for uſe or profit. On this feaſt, they viſit gardens, erect a *pole* in the fields, and adorn it with pendants and garlands. The Sunday before laſt, he adds, was our firſt of May, on which the ſame rites are performed by the ſame claſs of people in England, where it is well known to be a relic of ancient ſuperſtition. It ſhould ſeem, therefore, that the religion of the Eaſt and the old religion of Britain had a ſtrong affinity."*

Mr. Finch, too,† ſpeaking of the great Meydan or ſquare of Surat, deſcribes what he

* See Aſiatic Reſearches, vol. ii. p. 333.

† See his Travels in Harris's Collection, vol. i. p. 84.

calls a tall May-pole in the centre, round which, he ſays, the Hindoos make their paſtime on the great feſtival-days.

To ſatisfy ourſelves that the race who erected the ſtupendous circular temple of STONEHENGE were a tribe of Brachmans, of the ſect of BOODH, we have only to call to mind the peculiar predominant ſuperſtition of that tribe, which, according to Lucian, was the adoration of the Sun, as a ſecondary deity, in a circular dance, expreſſive of his ſuppoſed revolution; and to attend to the mode after which that ſect principally repreſented their favourite deity.

I have elſewhere obſerved from Vitruvius, that, in conformity to a notion of the ancients, when erecting temples to the pagan deities, that the properties and functions of the object adored ſhould be attended to, all the temples to the Sun, the Moon, and the other planets, were built in a *circular manner*, becauſe thoſe orbs perpetually revolve in vaſt circles. Now Diodorus Siculus informs us, that there was an iſland beyond Gaul, as large as Sicily, in which the Hyperborean race adored Apollo in a circular temple, conſiderable

able for its ſize and riches.* "By Apollo," ſays one of the beſt, but not the pureſt, writer of mythology in the preſent age, "in the language of the Greeks of that day, can be meant no other perſonage than the SUN;" and he thinks the iſland can be no other than Britain, which might be known to the Greeks by the vague reports of Phœnician mariners. The circumſtance of its being thus particularized, Mr. Knight thinks, is a convincing proof of the magnitude and celebrity of this ſtructure; and he is of opinion, that STONEHENGE was the identical temple here alluded to. This remark of Mr. Knight is perfectly congenial with my own ſentiments on the ſubject, and I mean in a future page to give the whole paſſage, at length from Diodorus, with ſuch ſtrictures upon what precedes and and follows it as I conceive will place the fact beyond diſpute. That Gentleman's conſequent obſervation that the large obeliſks of ſtone, found in many parts of the North, ſuch as thoſe at RUDSTONE, deſcribed in the fifth volume of the Archæologia, and thoſe near BURROUGHBRIDGE, delineated in Stukeley's

* Diodorus Siculus, lib. ii. p. 130.

ley's Itinerary, and now called the Devil's Arrows, are veſtiges of the ſame religion, is made with equal judgement; and evinces the writer's intimate knowledge of the earlieſt ſuperſtitions of the Eaſt.*

That the Druids not leſs than the Brachmans adored the Sun in a circular dance, is not only evident from the following paſſages in Athenæus and Pliny, but from many others in Toland's Hiſtory of the Druids, and may be proved from ſimilar practices at this day exiſting in the Hebrides, and many places where thoſe Druids took up their favourite though ſecluded reſidence. Athenæus tells us that the ancient Gauls, " when they worſhipped their gods, turned round on the right hand,"† imitating thereby the apparent motion of the heavens from eaſt to weſt, and the radiant march of the ſtars. Pliny confirms this account, by expreſſly ſaying, " that the Gauls, contrary to the practice of the Romans, who were accuſtomed in their devotions to turn the body quite round from left to right, imitating thereby the courſe of the ſun and planets, always turned round the

* Mr. Knight on the Phallic Worſhip, p. 115.

† Athenæus, lib. iv. p. 152.

body, in adorando, from right to left."* When you worſhip the gods, ſays Plautus, worſhip turning to the right hand. *Si deos ſalutas dextrovorſum cenſeo.*† It is a curious fact, and by no means to be omitted in this place, that the ancients, not leſs than the moderns, made the feſtive goblet circulate according to the courſe of the ſun, of which no ſtronger nor more authentic teſtimony need be brought than that of old Homer himſelf, who deſcribes the immortals as quaffing their nectar in this order; for Vulcan, when he carries the goblet round, goes round ενδεξια,‡ by the right hand, not merely with dexterity, or nimbly, as the tranſlators render it, but to imitate the courſe of the planet who matures the genial grape. Had Pope been like Homer, *vinoſus*, he would have noticed this; but Pope was not celebrated for his hoſpitalities.

For the fuller information of the reader on this ſubject, I muſt beg his attention to the following account of the ſacred aſtronomical

* Plin. Hiſt. Nat. lib. xxviii. cap. 2.

† Plautus, act i. ſcene i. verſe 70.

‡ Homeri Iliad. lib. i. v. 597.

dance of the ancients in a former volume. "Besides these dances, there existed in antiquity a solemn and measured dance, more particularly instituted by the astronomical priests, which imitated the motion of the sun and planets, in their respective orbits. This dance was divided into three parts, the *strophe*, the *antistrophe*, and that which was called *stationary*, or slow and scarcely-perceptible motion before the altar. In the strophe, they danced from the right hand to the left, by which motion, Plutarch is of opinion, they meant to indicate the apparent motion of the heavens, from east to west: in the antistrophe, they moved from the left to the right, in allusion to the motion of the planets, from west to east; and, by the slow, or stationary, motion before the altar, the permanent stability of the earth. It was in the last situation that the ἐπῳδη, or *ode after the dance*, was sung. I cannot, however, avoid being of opinion, that the ancients knew something more of the true system of astronomy than this, and that, by the slow stationary, or hardly-perceptible, motion before the altar, they intended to denote either the

the revolution of the earth upon its axis, o
elſe the *ſolſtitial period.*"

The Raas Jattra, or circular dance, of the Indians, an account of which follows the above quotation, will demonſtrate the truth of Lucian's aſſertion in regard to its exiſtence among the Brachmans; and how much the Druids were devoted to this ſpecies of worſhip we ſhall preſently learn from the proofs adduced, as well from ancient as modern times, in the page of their hiſtorian, Mr. Toland.

In the iſles of Scotland, he informs us, a this day the vulgar ſtill ſhew a great reſpect for the Druids' houſes, and never come to the ancient ſacrificing and fire-hallowing carns, but they walk three times round them from eaſt to weſt, according to the courſe of the ſun. This ſanctified tour, or round by the South, is called *Deiſeal,* as the unhallowed contrary one by the north *Tuapholl.* The firſt is derived from *Deas,* or *Deſs,* the right hand and *Soil,* one of the ancient names of th Sun: the right hand in this round begi ever next the carn. The Proteſtants in th Hebrides are almoſt as much addicted to th *Deiſeal* as the Papiſts: hereby it may be ſeen

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how hard it is to eradicate inveterate ſuperſtition. This cuſtom was uſed three thouſand years ago, and very probably long before, by their anceſtors the ancient Gauls, of the ſame religion with themſelves.*

The ſame author acquaints us that the inhabitants of Lewis, one of the largeſt of the weſtern iſles, ſtill practiſe this circular ſpecies of worſhip; bowing three times, and repeating three ſolemn prayers, as they morning and evening go in proceſſion round the chapel in which their devotions are performed; and that the common mode of paying reſpect and homage to benefactors and perſons of eminence and dignity, throughout thoſe iſlands, is three times to turn round them ſunways, all the while bleſſing them and invoking heaven in their favour.†

We come now to conſider after what peculiar manner the ſect devoted to Buddha repreſented this their favourite deity, which we ſhall find to be exactly after the manner in which the Druids imaged their deity.

* Toland's Hiſtory of the Druids, p. 108.

† Ibid. p. 118.

If the reader will be pleaſed to revert to my conciſe account, of the ſuperſtition of BOODH in a preceding volume of Indian Antiquities,* he will there find, that, in the Indian peninſula, this deity was repreſented by a ſtupendous ſtone idol, called the SOMMONACODOM, and that his followers took delight in erecting to his honour "temples and high monuments, as if," ſays Mr. Knox, in his account of Ceylone there cited, "they had been born ſolely to hew rocks and huge ſtones, and lay them up in heaps." He has been likewiſe informed, from Norden, that the Egyptian prieſts reſided near the pyramids in ſquare ſtone cells; and from M. Le Loubere, that the prieſts of BOODH, in Siam, a ſuppoſed colony from Egypt, reſided in a kind of convent, conſiſting of many little cells, ranged in within a large ſquare incloſure, in the middle of which ſtood the temple. He then adds, certain pyramids ſtand near and *quite round* the temple.†

Of that ſecluded race of men, who lived in the hallowed groves and caves of Mona, and

* See the third volume towards the commencement.

† Ibid.

erected the ſtupendous circular ſtructure and the lofty obeliſks above referred to, can any deſcription be more pointedly pictureſque? But let us inquire more particularly what opinion the Indians themſelves entertain of their god BUDDHA. What was the exact period in which he lived? Whom did he marry? Where was he born? Whence did he come?

I am aware that Kæmpfer ſpeaking of Buddha boldly aſſerts him to be the ſame with the renowned Budia Sakia, whoſe prieſts, when Cambyſes ravaged Egypt, were driven from that deſolated country into every region that would afford them ſhelter; who, it is ſaid, introduced their idol into China, under the ſoftened name of Fo, ſince the inhabitants of that vaſt empire, having neither B nor D in their alphabet, could not pronounce the former harſh appellative; who gave their god Sommonacodom to the Siameſe; and who, by the ſhips of the Phœnicians, ſince the commerce of that people with Britain for their envied tin was about that time in its fulleſt vigour, might eaſily find a paſſage into this country. By the former ſuppoſition, the original occaſion of introducing the ancient

Oriental ſuperſtitions into Britain is indeed in ſome degree accounted for; but, in that caſe, the prieſts of Mona ſhould be deſcendants of the old Egyptians, with whom, though in ſome general points of their religion they may agree, yet to whom, in many of their particular ceremonies and more diſtinguiſhing tenets, they are directly oppoſite. But beſides this glaring incongruity and innumerable other abſurdities in this hypotheſis, the æra aſſigned for the firſt planting of the Aſiatic ſuperſtitions in Europe is far too late in the annals of time. We know that the Druid ſyſtem of religion, long before the time of Cambyſes, had taken deep root in the Britiſh iſles. The Budia Sakia mentioned by Kæmpfer was doubtleſs the ſecond Bhood, the uſurper of the honours of the firſt, who, in fact, was one of the moſt renowned of the Indian Avatars, and a brilliant incarnation of the Deity himſelf. The Druid doctrines and manners are not of an Egyptian ſtamp; they are altogether thoſe of the patriarchal ages, and have a ſtriking affinity to thoſe of the Scythian and Celto-Scythian tribes, who, in different, but all remote, æras, deſcending from that great hive, or, as it has been emphatically

phatically called, that forge of mankind, the Northern Asia, conquered Denmark, Norway, Sweden, and deluged the half of Europe with a new and hardier race of men. The Scandinavian historians have recorded these invasions; and the conquering chieftain, or rather God in human form, according to the Hindoo system of successive incarnations of the Deity, who led the first legions from the overcharged plains of Scythia, bore the renowned name of WODEN.

Monsieur Mallet, previous to his History of Sweden, presented his patrons with a work which he entitled Antiquitates Septentrionales, or Northern Antiquities; and I have presented mine with a work, which I have entitled Indian Antiquities. However different in name, in the end it may possibly turn out, that the subjects of our investigation, at least as far as their primæval manners and early history are concerned, do not so materially vary. In the fourth chapter of that book, the following intelligence is recorded.

" A celebrated TRADITION, confirmed by the poems of all the northern nations, by their chronicles, by institutions and customs, some of which subsist to this day, informs us,

that,

that, in *very early periods*, an extraordinary perſon, named ODEN, reigned in the North; that he made great changes in the government, manners, and religion, of thoſe countries; that he enjoyed there great authority, and had even divine honours paid him. All theſe are facts which cannot be conteſted: but as to what concerns the *original* of this man, the country whence he came, the time in which he lived, and the other circumſtances of his life and death, they are ſo uncertain, that the moſt profound reſearches, the moſt ingenious conjectures relative to them, diſcover nothing to us but our own ignorance."*

I have before obſerved, that the belief of the Metempſychoſis, and the ſyſtem of EMANATIONS, ſo ancient and univerſal in India, has been frequently the occaſion of introducing, upon the theatre of human tranſactions, perſonages upon whom, on account of ſimilarity of genius or talents, though flouriſhing in ages very remote from each other, they beſtowed one common name. This circumſtance has given birth to a multitude of imaginary Zoroaſters and Orpheuſes, and this

* Mallet's Northern Antiquities, p. 58.

has

has doubtlefs been the real caufe, that on two perfons, living in very different periods of the Indian and Scythian empires, the diftinguifhed denominations of BOODH and WODEN have been conferred. The etymology of the name Sacya, or Sakia, according to Sir William Jones, is to be found in a Sanfcreet word fignifying a *feeder on vegetables*, and the term BUDDHA, or Boodhift, means, in general, a *fage* or *philofopher*. Well aware how important a point it was to fix as nearly as poffible the æra of the original BOODH, Sir William has beftowed upon the inveftigation a confiderable portion of that indefatigable induftry, which he has fo honourably to himfelf, and with fo much advantage to Oriental literature, employed upon Indian fubjects. A fimilar conviction of the importance of that point has induced me, in another place, to extend and amplify his obfervations, and to collect together all the circumftances to be met with in antiquity that might throw any light on the character and æra of the Egyptian Hermes, or Anubis, who was *indubitably* the fame perfon with the elder Boodh of India. The reader will find the refult of my inquiries ftated in the hiftory of the ninth incarnation of

Veefhnu,

Veeſhnu, under the name and form of Boodh. For the preſent, it will be ſufficient to remark, that, according to the BHAGAVAT-AMRITA, or cream of the Bhagavat, a commentary, written by a learned Goſwani, of good authority, the prior Boodh appeared on earth *towards the commencement of the Cali Yug*, or preſent age; and, what is extremely to our purpoſe, that he married ILA, *whoſe father was preſerved in a miraculous ark from an univerſal deluge.** Now it is a very remarkable fact, and ſingularly corroborative of the Indian as well as ſacred records, that Noah himſelf is called Ilus in the Phœnician Hiſtory of Sanchoniatho; for Χρονος, or Noah, is there repreſented as the ſon of Ουρανος and Γη, or *Heaven* and *Earth*, alluſive to his being the firſt man after the deluge; and Chronus and Ilus are terms throughout that hiſtory uſed as ſynonymous.†

I muſt here, therefore, again requeſt the reader to obſerve, that as I have all along contended for a prior Buddha, exiſting in the firſt ages of the poſt-diluvian world, and one

* Aſiatic Reſearches, vol. ii. p. 376.

† See Biſhop Cumberland's Sanchoniatho, p. 29, et ſeq.

of

of the immediate deſcendants of Noah, throughout the whole of this diſſertation I alſo allude to the firſt, or *God Woden*, immemorially canonized through all the regions of the Northern Aſia, the true hyperborean Mars, and not to that renowned Scandinavian conqueror of later periods who aſſumed his name, and arrogated his rites, that common artifice of the times in which he flouriſhed, to inſpire his followers with the deeper reſpect. In another part of his learned work Mr. Mallet remarks; "I will not anſwer for the truth of the account given of the original of this God-man; I only ſuſpect that at ſome period of time, more or leſs early, either he, or his fathers, or the authors of his religion, came from ſome country of Scythia, or from the borders of Perſia. I may add, that the God, whoſe prophet or prieſt he pretended to be, was named Odin, and that the ignorance of ſucceeding ages confounded the Deity with his prieſt, compoſing, out of the attributes of the one and the hiſtory of the other, a groſs medley, in which we can at preſent diſtinguiſh nothing very certain. New proofs of this confuſion will occur in all we ſhall hereafter

produce

produce on this ſubject; and it will behove the reader never to loſe ſight of this obſervation."*

In fact, both this author's ſubſequent relation, and all other genuine accounts of the ancient ſuperſtitious doctrines and rites of the northern nations, invariably tend to confirm the hypotheſis of their Aſiatic original. The EDDA itſelf is little more than a collection of Indian mythological fables, relative to the origin of the world; the chaos; the impregnating ſpirit; the good and evil race; the conteſts of the giants; the inundation of the globe, &c. &c. This very writer, after a large extract from that book, and an ancient Runic poem, called the VOLUSPA, confirms my argument in the following remarkable comment.

"It is eaſy to trace out in this narration veſtiges of an ancient and general tradition, of which every ſect of paganiſm hath altered, adorned, or ſuppreſſed, many circumſtances, according to their own fancy, and which is now only to be found intire in the books of Moſes. Let the ſtrokes we have here produ-

* Mallet's Northern Antiquities, p. 68, et ſeq.

ced be compared with the beginning of Hesiod's Theogony, with the mythology of some Asiatic nations, and with the book of Genesis, and we shall instantly be convinced, that the conformity which is found between many circumstances in their recitals cannot be the mere work of chance. Thus, in the Edda, the description of the Chaos; that vivifying breath which produces the giant Ymer; that sleep during which a male and female spring from his sides; that race of the sons of the gods; that deluge which only one man escapes with his family, by means of a bark; that renewal of the world which succeeds; that first man and first woman created by the gods, and who receive from them life and motion: all this seems to be only remains of a more ancient and more general belief, which the Scythians carried with them when they retired into the North, and which they altered more slowly than the other nations. One may discover also in the very nature of these alterations the same spirit of allegory, the same desire of accounting for all the phænomena of nature by fictions, which hath suggested to other nations the greatest part of the

the fables with which their theology is infected."*

The ſublime notions of the deity inculcated in the Baghvat Geeta, and the Indian and Perſian doctrine of ſubordinate intelligences guiding the revolving orbs, governing the world, and preſiding over the elements of nature, are all diſcovered in their ſyſtem of theological belief, as detailed by M. Mallet; and his repreſentation of their ancient worſhip in vaſt foreſts, and uncovered ſhrines, forcibly brings to our recollection the wide-ſpreading banian-tree of India, the ſolemn groves of Mona, and the open temples of Stonehenge and Abury. " Their religion forbade them to repreſent the divinity under any corporeal form. They were not even to think of confining him within the incloſure of walls, but were taught that it was only within woods and conſecrated foreſts that they could ſerve him properly. There he ſeemed to reign in ſilence, and to make himſelf felt by the reſpect which he inſpired. It was an injurious extravagance to attribute to this deity a human figure, to erect ſtatues to

* Mallet's Northern Antiquities, p. 108.

him, to ſuppoſe him of any ſex, or to repreſent him by images. From this ſupreme God were ſprung (as it were, emanations of his divinity) an infinite number of ſubaltern deities and genii, of which every part of the viſible world was the ſeat and temple. Theſe intelligences did not barely reſide in each part of nature; they directed its operations; it was the organ or inſtrument of their love or liberality to mankind. Each element was under the guidance of ſome being peculiar to it. The earth, the water, the fire, the air, the ſun, moon, and ſtars, had each their reſpective divinity. The trees, foreſts, rivers, mountains, rocks, winds, thunder, and tempeſts, had the ſame; and merited on that ſcore a religious worſhip, which, at firſt, could not be directed to the viſible object, but to the intelligence with which it was animated. The motive of this worſhip was the fear of a deity irritated by the ſins of men, but who, at the ſame time, was merciful, and capable of being appeaſed by prayer and repentance."*

A very juſt and ingenious remark of our author follows on the WATER and FIRE

* Mallet's Northern Antiquities, p. 80.

ORDEALS equally in uſe among the Indian and Northern nations; for he obſerves, that, as all the elements were ſuppoſed to be animated by an intelligence as incorruptible in its juſtice as the deity whence it ſprang, they thought they had nothing to do but to unite the accuſed perſon to one of theſe divinities, and ſo oblige it to declare, by the manner of its acting upon him, what judgement it entertained of his innocence. Thus ſometimes they caſt him into a deep water, tied about with cords: if he ſunk, that is, if the Genius of the water received him into its boſom, it declared him to be innocent: if it rejected him, if he ſwam upon the ſurface, he was conſidered as convicted of the crime. It was the ſame with their fire-ordeals; and he, who, unhurt, could thruſt his hands into iron gauntlets, made red-hot, or could walk, at eaſe, over burning ploughſhares, was concluded to be guiltleſs. From thoſe Aſiatic and Northern regions, in remote æras derived, a ſimilar cuſtom prevailed in Britain; and Dr. Percy, his tranſlator, remarks, that, long after Chriſtianity was eſtabliſhed among the Anglo-Saxons, King Edward the Confeſſor (a reputed ſaint) is ſaid to have put his mother to the

the proof of the burning ploughſhares. And even down to our own times, the WATERY ORDEAL, or proof by ſwimming, has been employed by the vulgar for the trial of witchcraft, whenever they could find means to put it in practice.*

On the whole, nothing can be more ſtrikingly true than what Pliny, ſpeaking of the ancient Magian ſuperſtition, near eight hundred years ago, obſerved concerning the Druids of Britain; *Britannia* HODIE *eam (Magiam) attonite celebrat tantis ceremoniis, ut eam Perſis dediſſe videri poſſit.*† But, as we have proved the Perſians and Indians to have been originally the ſame race, and the Magi and Brachmans to have belonged to the ſame grand Eaſtern ſchool, the hypotheſis on which this Diſſertation is built is proportionably corroborated by the remark of this ancient writer, and with this remark I conclude the ſecond ſection.

* Mallet's Northern Antiquities, vol. i. p. 190.

† Plinii Nat. Hiſt. lib. xxx. cap. 1.

SECTION III.

The Subject discussed in the last Section continued, by a farther Display and Parallel of the Superstitions of the Druids and Brahmins after the true patriarchal Theology became corrupted.—Worship of rude Stones in consecrated Groves and Caverns, and their sanguinary Sacrifices of Men and Beasts.—The horrible human Hecatombs of the more ferocious Druids in Wicker Inclosures.—The Veneration paid to Stones, conical, pyramidal, or placed in circular Heaps, Remains of the ancient solar Superstition, since his Disc, or Rays, were shadowed out under those Emblems.—The greater astronomical Cycles were also thus symbolized, since the Circles are generally formed of Sixty, Thirty, or Nineteen, columnar Stones; the First representing the grand

ſexagenary Cycle of the Aſiatic Aſtronomers; the Second, the celebrated Druid Age; the Third, the Metonic, or rather Indian, Cycle. —In this Light, and with this Clue, the Author proceeds to conſider the moſt remarkable Druid Monuments of Britain.—The Carns, the Cromlech, the Logan, the Tolmeh of the Druids, ſucceſſively deſcribed, and mythologically explained.—Stonehenge, a ſolar Temple; the great Circle the Diſc of the Sun; the Number of Stones compoſing it, including Thirty Impoſt and Thirty Uprights, Sixty, the ſexagenary Cycle; a Cycle firſt formed in India, but early adopted in China.—The Adytum, or Cove, of Stonehenge, an Oval, repreſenting the mundane Egg, or Univerſe; its inner Circle of Stones, Nineteen in Number.—The grander ſerpentine Temple of Abury conſidered.—Serpents ever, in the Eaſt, Emblems of aſtronomical Cycles.—Their mythological Hiſtory.—The great Circle of Columns at Abury, conſiſting of One Hundred Stones, repreſents the Sun's Progreſs through a Period of One

Hundred

Hundred Years, or a complete Century.—The lesser Circle of Thirty, the Druid Age.—The least of Twelve, the Period of Jupiter's Revolution, which, multiplied by Five, forms in India the great sexagenary Cycle, as is well known to Gentlemen versed in Indian Astronomy; to whom the Author with Confidence appeals from the Imputation of Hypothesis.

HAVING in the preceding sections, from the first authority, shewn that the Northern Asia was principally possessed by two great nations, the one polished and literate, and the other barbarous and unlettered; having also shewn the original descent and the accidental mixture of those two nations, and traced the progress towards Europe of the great body of the Scythian, or Celtic, colonies, infected with all the superstitions of the Indian Buddha, or Woden of the North, that renowned, but obscure, character, who flourished at the commencement of the present age, or period, and who married Ila, whose father, according to Sanscreet annals, was preserved in a miraculous ark from an univer-

ſal deluge; we come, in the preſent ſection, to the conſideration of the particular ſuperſtitions known to have flouriſhed, during the earlieſt periods, in theſe iſlands; ſuperſtitions too congenial with thoſe anciently celebrated in Aſia, to allow any doubt of their having been imported by the earlieſt Aſiatic ſettlers. The firſt that demands our attention is their attachment to

THE WORSHIP OF RUDE STONES IN CONSECRATED GROVES; AND THEIR SANGUINARY SACRIFICES OF MEN AND BEASTS.

UPON the commencement of the Theological Diſſertation, in the firſt volume of the Indian Antiquities, I had occaſion to remark, from Keyſler, that the ancient Indo-Scythians performed their ſanguinary ſacrifices "under groves of oak of aſtoniſhing extent and of the profoundeſt gloom,"* and I curſorily traced the veſtige of thoſe barbarous rites in Gaul and Britain. I alſo inſtanced, from Herodo-

* Vol. ii. p. 36.

tus,

tus, their peculiar mode of ſacrificing to the ruſty cimeter, the ſymbol of Mars, the god Heſus of the Druids, the victims taken in war; and I adduced more than one inſtance of ſimilitude which the national manners of Scythia bore to thoſe of the war-tribe of India. Without crediting all the extravagant aſſertions of Bailly and De Guignes, concerning the unfathomable antiquity of the primitive prototypal race of Aſia, who were doubtleſs Cuthite colonies, at that remote imaginary period, *when the line of the equator paſſed through the middle of the vaſt deſerts of Tartary, and made the frozen ſoil of Siberia fruitful,* we may ſafely allow the martial progeny of Scythia, by intermixture and commerce, to have influenced, in a great degree, the habits and cuſtoms of their Indian neighbours, and to have been reciprocally affected by thoſe of the people with whom they thus accidentally communicated. I ſhall not attempt to aſcertain in which region the very peculiar veneration which either nation entertained for ſacred foreſts of immenſe extent originated; it is ſufficient for my purpoſe that this very ſtriking point of affinity anciently exiſted between the Tartarian and Brahmin magi. The relentleſs

Diana of the Tauric grove was probably no other than the ſtern Nareda, or Cali, of the Indians. Their characters are conſentaneous, and their rites accord in dreadful uniſon. With the Scythians, a tall and ſtately tree, with wide-ſpreading arms, was the majeſtic emblem of God; and though Herodotus aſſerts that they had temples and images, his aſſertion is not confirmed by any other hiſtorian of antiquity. In fact, their temples conſiſted only of vaſt heaps of coloſſal ſtones, rudely, if at all, carved; and in the moſt unwieldy ſtone, as well as in the moſt lofty tree, they, like the Indians, contemplated the image of that Deity, of whom their perverted imaginations conceived the majeſty and attributes to be beſt repreſented "by gigantic ſculptures and maſſy ſymbols."

While we are treating on this ſubject of the oaken groves of the Druids and the abominable ſacrifices with which they were contaminated, it is impoſſible to avoid remarking how widely this very cuſtom of venerating Bætyla, or conſecrated ſtones, and of worſhipping under oaks was diffuſed in the remoteſt periods over the whole Oriental world, and in what profound veneration this very tree was holden

holden by the anceſtors of the human race. It was under the conſecrated oak that God and his holy meſſengers condeſcended to hold converſe and to enter into ſolemn covenants with the patriarchs. " Abraham," we read, " paſſed through the land to the place of SICHEM, and (ad alloun Moreh) to the OAK-GROVE OF MOREH, where the Lord appeared unto him, and ſaid, Unto thy ſeed will I give this land: and Abraham builded there an altar unto the Lord." *Gen.* xii. 6. In another part of Holy Writ we are informed, that " Joſhua took a great ſtone, and ſet it up in Shechem, under AN OAK, that was by *the ſanctuary of the Lord.*" *Joſhua*, xxiv. 26. In proceſs of time, however, the Jewiſh nation, relapſing into the Pagan ſuperſtitions, diverted their religious attention from the Deity who covenanted with their father Abraham under the oak, and paid it to the inanimate tree itſelf. For this conduct they are reproached by the prophet Iſaiah. " They ſhall be aſhamed of the OAKS which ye have deſired, and ye ſhall be confounded for the groves which ye have choſen." *Iſaiah*, i. 29. This ancient Oriental practice, therefore, of worſhipping under, and venerating, the oak forms another decided feature

of

of affinity in the religion of the two nations, and is an additional evidence of their Aſiatic deſcent.

In reſpect to that other ancient ſpecies of worſhip, the adoration of ſtones, whether they were ſingle ſtones, as that which Jacob anointed and *ſet up for his pillar, calling the place* BETH-EL, that is, literally, *the houſe of God*; whether two-fold, like thoſe which were ſo combined as emblematically to repreſent the active and paſſive powers of nature in the generation of all things; whether ternary, as thoſe which were intended to ſhadow out the three-fold power of the Deity to create, to preſerve, and to deſtroy; whether obeliſcal, as thoſe which ſymbolized the ſolar light; whether pyramidal, as thoſe which expreſſively typified the column of aſcending flame; or whether, finally, like the CAIRNS of the Druids, arranged in vaſt circular heaps, called by the ancients MERCURIAL: on all theſe various kinds of adoration, paid, by the infatuated ſuperſtition of paſt ages, to the unconſcious block of rude granite, M. D'Ancarville has preſented the learned with a moſt elaborate diſſertation, and he expreſſly denominates

minates this ſpecies of worſhip SCYTHICISM.*

Theſe groteſque and ponderous ſtones were placed in the centre of the moſt hallowed groves of the idolatrous Pagans, and it is moſt probable that they in general placed them, as we find them arranged in the Druid-temple of Stonehenge, in a circular manner; the SUN being the general object of ancient adoration, whoſe temples were always erected in a circular form. Like thoſe of the Perſians at Perſepolis, they were open at the top; for, like them, the Scythians eſteemed it impious to confine the Deity, who pervades all nature, and whoſe temple is earth and ſkies, within the narrow limits of a covered ſhrine, erected by mortal hands.

That profound veneration for rocks and ſtones of a groteſque form and enormous magnitude, which we have obſerved M. D'Ancarville denominates *Scythiciſm*, doubtleſs originated among a race accuſtomed to behold nature in the rugged dreſs which ſhe aſſumes amidſt "antres vaſt," and the abrupt pre-

* D'Ancarville's Preface to Récherches ſur l'Origine des Arts, &c. p. 9 and 10.

cipices

cipices of mountains lofty and ſtupendous as the great Caucaſus, which ſerves equally as a boundary to Scythia and India. This ſtone-worſhip, however, was not confined to the lofty romantic regions in the neighbourhood of the Caucaſus. Inſtead of a ſtatue, the Arabians of Petra worſhipped *λιθος μελας τετραγωνος, ατολωτος*, a black ſquare pillar of ſtone, without any figure or repreſentation. It was the ſame deity, ſays Mr. Bryant, adored by the Germans and Celtæ, called Theutates, whoſe ſacrifices were very cruel.* In the ſecond volume of Indian Antiquities alſo, I have proved from Pocock, Ludolf, and Bruce, that the ſame ſpecies of worſhip was widely diffuſed through the Thebais of Egypt and Ethiopia, whoſe mountains exhibit ſcarcely leſs magnificent and terrific objects than thoſe of the Tauric hills. A Deity was ſuppoſed to reſide amidſt the ſolitary grandeur of thoſe rugged mis-ſhapen rocks; ſuperſtition aided a diſturbed imagination to give the airy phantom a form gigantic as his imagined temple; to adorn him with the ſymbols of vengeance and terror; and inveſt him with

* Analyſis, vol. i. p. 13.

attributes and properties congenial with their awe and apprehenſion. Hence it aroſe, that, with this ſpecies of rock-devotion, rites of a ſombrous and melancholy nature were perpetually blended; and that their altars were ſtained with ſuch torrents of *human* as well as *beſtial* blood.

Concerning the ſanguinary rites anciently practiſed in Druid groves, no ſtronger evidence or more impreſſive relation can be given than that before adduced by me from Lucan of thoſe celebrated in the Maſſilian grove, which he deſcribes as a place, gloomy, damp, and ſcarcely penetrable; a grove in which no ſylvan deity ever reſided, no bird ever ſang, no beaſt ever ſlumbered, no gentle zephyr ever played, nor even the lightning could rend a paſſage. It was a place of blood and horror, abounding with altars reeking with the gore of human victims, by which all the trunks of the lofty and eternal oaks, which compoſed it, were dyed of a crimſon colour: a black and turbid water rolled through it in many a winding ſtream: no ſoul ever entered the forlorn abode, except the prieſt, who, at noon, and at midnight, with paleneſs on his brow, and tremor in

his

his ſtep, went thither to celebrate the horrible myſteries in honour of that terrific deity, whoſe aſpect he yet dreaded more than death to behold.

The Britiſh Druids, however, ſeem to have exceeded, if poſſible, even their Gaulic neighbours in ſavage ferocity of ſoul and boundleſs luſt of ſacrificial blood. The pen of hiſtory trembles to relate the baleful orgies which their frantic ſuperſtition celebrated, when incloſing men, women, and children, in one vaſt wicker image, in the form of a man; and, filling it with every kind of combuſtibles, they ſet fire to the huge coloſſus. While the dreadful holocauſt was offering to their ſanguinary gods, the groans and ſhrieks of the conſuming victims were drowned amidſt ſhouts of barbarous triumph, and the air was rent with the wild diſſonance of martial muſic. However incredible the imputation, it is not without reaſon ſuſpected that they ſometimes proceeded to even more criminal lengths, and finiſhed their horrid ſacrifice with a ſtill more horrid banquet. Religion ſhudders at ſuch a perverſion of its name and rites; and humanity turns with horror from the guilty ſcene! Let us advert to leſs diſ-

guſting

gusting traits of ancient Druid superstition; and, having theologically considered their profound reverence for rocks and stones, let us endeavour, if we can, philosophically to account for that curious worship, as I am of opinion a great portion of astronomy was blended with and concealed under it.

THE DRUIDS, LIKE THE ANCIENT INDIAN RACE, WORSHIPPED THE SUN, UNDER THE FORM OF ERECT, CONICAL, AND PYRAMIDAL STONES; THE SYMBOLS OF THE SOLAR BEAM.

THE worship of the Druids was not confined within the gloomy verge of consecrated groves. The HIGH PLACES, also, or excelsa, anathematized in Scripture, dedicated to Baal and to Astarte, the queen of heaven, were greatly in vogue among the ancient priests of Britain. On its loftiest eminences it was their custom to pile up rude irregular heaps of stones, such possibly as those which, in purer devotion, Jacob anointed, and *set up for his pillar*, calling the place BETHEL, or *the house of God.*

Many of theſe ſacred Mercurial heaps ſtill remain on the ſummits of the mountains of Cornwall, Wales, Scotland, and Ireland. Some of them are of immenſe magnitude, containing, according to Stukely, at leaſt, a hundred cart-loads of ſtones of all ſizes. They were called in the ancient Celtic language CARNS, being for the moſt part of a conical and pyramidal form, with a large flat ſtone invariably placed on the apex, on which the ſacred fires, on the great feſtivals, were kindled. The Welch ſtill call them Carnedde, which my author, Rowland, I have already obſerved, derives from the Hebrew KEREN-NEDH, *a coped heap*, alluding to the ſhape and figure of theſe cumuli, which were doubtleſs intended, like the pyramids of Egypt, and many of the cone-formed pagodas of India, to be ſymbolical of the ray of the Sun, the god they adored, and the fires occaſionally lighted upon their ſummits indiſputably demonſtrate this fact. The worſhip of the Sun in reality was the baſis both of the Eaſtern and Weſtern ſuperſtition; and therefore, if we find obeliſks and other erected pillars in Egypt and Aſia, ſo may we naturally expect to diſcover them in the Britiſh iſles; and here they

they *are* found dispersed over the country in the greatest abundance. In the very word obelisk we may trace the Oriental name of the solar deity BAL; known to the Druids by the resembling title of Belenus, their god of fire, and apparent in the term BEALTINE, or the fires that flamed to Baal, all over the country on May-eve.

These obelisks were of various magnitude, height, and disposition. They sometimes consisted of a single stone, one of which in particular is mentioned by Dr. Borlase,* as standing, a short time before he wrote his book, twenty feet in height above the ground, and four feet buried in it. When clove up by the farmer, the owner of the land on which it stood, it made above twenty stone posts for gates. He thinks these rude monuments were the ancient idols of the country. They certainly were sacred, and had a mystical allusion. They were intended to be symbolical of their great deity, the SUN, and worshipped as such; they were also probably used as gnomons, to mark the length of the meridian shadow. Sometimes they were combined, as those dedicated

* Analysis, vol. i. p. 162.

to Baal and Aſtarte, the ſun and moon, and thoſe to Jupiter and Juno, Pluto and Proſerpine, alluding to the junction of the heavenly bodies, or the marriage of thoſe mythologic deities. Sometimes two ſtone columns were ſet up as ſepulchral monuments, at the head and feet of the perſon interred; a practice ſtill generally followed in Engliſh burying-grounds; and ſometimes they were uſed as termini, as the pillars of Seſoſtris in Aſia, and of Hercules at the ancient Gades; being the limits of his travels weſtward. Other erections of this kind were ternary, which are the true Ερμεια of antiquity, or ſymbols of the god Mercury, conſiſting of two large ſtones, placed erect, with one laid acroſs their ſummits. Thoſe huge coloſſal ſtones near Kennet, in Oxfordſhire, called, from their magnitude, the *Devil's Quoits*, are three in number; and, moſt likely, have reference to the ſolar worſhip. The celebrated pyramidal pillars, before-mentioned, as ſtanding at Burrowbridge, in Yorkſhire, are *four* in number, and are juſtly referred by Mr. Knight to the ſame ſource.

Theſe groteſque and ponderous maſſes of unhewn ſtone, which, among a barbarous people, were reverenced as the ſymbols of deity,

deity, were not always pyramidal nor placed in an erect poſture. Sometimes they were recumbent, and poiſed on their own baſe, as in the caſe of thoſe immenſe ovals, which, in Cornwall, are called LOGAN, rocking or bowing ſtones. Theſe prodigious ſtones the Druids had the art to perſuade their infatuated diſciples were inſpired with the ſpirit of the indwelling deity, and to this awful teſt they brought the ſuppoſed criminal, over whoſe head the ſword of juſtice was ſuſpended, and the deſcent of which was alone delayed, till the animated maſs, as he approached to touch it, by its tremulous motion declared him guilty. On this ſubject of the logan-ſtones, I am happy in being able to quote the high authority of Mr. Bryant, whoſe ſentiments ſo remarkably confirm the hypotheſis on which theſe pages proceed, of the wonderful antiquities, diſcuſſed in it, being the work of the firſt colonies that emigrated from Aſia.

"It was uſual," ſays that learned writer, "in thoſe times, with much labour to place one vaſt ſtone upon another for a religious memorial. The ſtones thus placed, they oftentimes poized ſo equably, that they were affected

with the leaſt external force: nay a breath of wind would ſometimes make them vibrate. We have many inſtances in our own country; and they are to be found in other parts of the world: and, wherever they occur, we may eſteem them of the higheſt antiquity. All ſuch works we generally refer to the Celts and Druids; under the ſanction of which names we ſhelter ourſelves, whenever we are ignorant and bewildered. But they were the operations of a very remote age; probably before the time when the Druids, or Celtæ, were firſt known. I queſtion, whether there be in the world a monument, which is much prior to the celebrated Stonehenge. There is reaſon to think, that it was erected by a foreign colony; one of the firſt which came into the iſland. Here is extant, at this day, one of thoſe rocking-ſtones, of which I have been ſpeaking.

"The ancients diſtinguiſhed ſtones, erected with a religious view, by the name of *Amber*; by which was ſignified any thing ſolar and divine. The Grecians called them Πέτραι Αμβροσιαι; and there are repreſentations of ſuch upon coins. Stonehenge is compoſed of theſe Amber-ſtones: hence the next town is

denominated

denominated *Ambros-bury:* not from a Roman Ambrosius, for no such person existed; but from the *Ambrosiæ Petræ*, in whose vicinity it stands."*

In proof of what Mr. Bryant has here so justly observed, there absolutely existed, till destroyed by the rage of Cromwell's levelling faction, a logan-stone near Penzance, in Cornwall, of great magnitude and celebrity, called in the Cornish language MAIN-AMBER, to which the inhabitants had for ages paid a kind of superstitious respect. Near Penzance, says Camden, in whose days it existed, there is a very remarkable stone called *Main-Ambre*, which, though it be of a vast magnitude, yet may be moved with one finger: notwithstanding this, no violent exertion can push it from its place. The name is a translation of those Petræ Ambrosiæ of antiquity, and a print of it may be seen in Norden's History of Cornwall.

Near the *Main-Ambre* stands a famous Druidical temple called *Biscawoon*, consisting of *nineteen* pillars in a circle, with a central *Kebla.* Sir Robert Sibbald mentions these lo-

* Analysis, vol. iii. p. 533.

gan-ſtones as not uncommon in Scotland; and ſpeaking of the rocking-ſtone near Belvaird, in Fife; "I am informed," ſays he, "that this ſtone was broken by the Uſurper Cromwell's ſoldiers. It was diſcovered then that its motion was performed by a yolk extuberant in the middle of the under-ſurface of the uppermoſt ſtone, which was inſerted in a cavity in the ſurface of the lower ſtone."

The next order of theſe ancient Druid ſtones not circular, that deſerve notice, are the Cromlech, which are broad flat ſlabs, placed on high, in a horizontal poſition, upon others fixed on their edges in the ground, and were plainly intended for what their name imports, an altar for conſecrated fire; the Hebrew being *Chæræmluach*, a devoted ſtone. That theſe Cromlech were really altars devoted to the ſolar worſhip, and not ſepulchral monuments only, as Dr. Borlaſe intimates, though their partial application to that purpoſe may be allowed, ſince the moſt ancient tombs were temples, is evident from what the Doctor himſelf informs us, relative to one near Cloyne, in Ireland, which is named from the ſolar ſuperſtition Carig-Croith, *the rock of the Sun*. The Cromlech is generally placed on an eminence: the

covering-

covering-ſtones are fixed with the niceſt geometrical precision; and, notwithſtanding the amazing dimenſions of many of them, that of Lanyon, in Cornwall, being forty-ſeven feet in circumference, and nineteen feet long, have been raiſed by art to the great elevation at which they are ſometimes found.

Traces of this ſpecies of ſtone altars and the worſhip performed upon them are ſtill to be found, according to Mr. Mallet, in all thoſe empires of Europe which are ſituated neareſt to the northern confines of Aſia. "We find at this day," ſays that writer, "in Denmark, Sweden, and Norway, in the middle of a plain, or upon ſome eminence, altars, around which the ancient inhabitants aſſembled to offer ſacrifices and to aſſiſt at other religious ceremonies. The greateſt part of theſe altars are raiſed upon a little hill, either natural or artificial. Three long pieces of rock ſet upright ſerve as a baſis to a great flat ſtone, which forms the table of the altar. There is commonly a pretty large cavity under this altar, which might be intended to receive the blood of the victims; and they never fail to find ſtones for ſtriking fire ſcattered round it; for no other fire, but ſuch as was ſtruck

forth

forth with a flint, was pure enough for ſo holy a purpoſe. Sometimes theſe rural altars are conſtructed in a more magnificent manner; a double range of enormous ſtones ſurround the altar and the little hill on which it is erected. In Zealand we ſee one of this kind; which is formed of ſtones of a prodigious magnitude. Men would even now be afraid to undertake ſuch a work, notwithſtanding all the aſſiſtance of the mechanic powers which in thoſe times they wanted. What redoubles the aſtoniſhment is, that ſtones of that ſize are rarely to be ſeen throughout the iſland, and that they muſt have been brought from a great diſtance."*

The dimenſions of ſome of the Cromlechs, in Britain, have been mentioned as aſtoniſhing; but even thoſe dimenſions, vaſt as they are, are trifling compared with thoſe of the laſt order of this ſpecies of Druid ſtones, which ſhall be here noticed, and which the indefatigable induſtry of Dr. Borlaſe firſt explored, deſcribed, and commented upon. His account of theſe ſtones, which he denominates TOLMEN, is ſo curious, his remarks on the mechanic powers known to the Druids ſo ingenious, and the kind of ſuperſtition practiſed

* Mallet's Northern Antiquities, vol. i. p. 126.

at theſe Tolmen is ſo congenial with that in vogue amidſt the holy caverns and rocks of India, deſcribed in former volumes of this work, that I ſhall beg leave to tranſcribe the whole relation; eſpecially as his curious volume may not be in the hands of many of my readers in India, who will be not a little ſurpriſed to find the great affinity exiſting between the manners and cuſtoms of their countrymen in England, and the wonderful people among whom their reſidence is at preſent fixed.

"There is another kind of ſtone deity, which has never been taken notice of by any author that I have heard of. Its common name, in Cornwall and Scilly, is Tolmen; that is, the Hole of Stone. It conſiſts of a large orbicular ſtone, ſupported by two ſtones, betwixt which there is a paſſage. There are two of theſe in the Scilly Iſlands, one on St. Mary's Iſland, at the bottom of Salakee-Downs; the top ſtone forty-five feet in girt, horizontally meaſured; the other, in the little iſland of Northwethel, thirty-three feet in girt horizontal, by twenty-four perpendicular, meaſurement. They are both on the decline of hills, beneath a large carn of rocks, ſtanding on

two natural ſupporters; the firſt has one exactly round baſon on it; the ſecond has none, neither are there any baſons on the rocks below or near it; but elſewhere on the iſland there are ſeveral. Both theſe are probably erected by art; and the top-ſtones, large as they are, brought from the carns above, and placed by human ſtrength where we ſee them. But the moſt aſtoniſhing monument of this kind is in the Tenement of Men, in the pariſh of Conſtantine, Cornwall. It is one vaſt egg-like ſtone, placed on the points of two natural rocks, ſo that a man may creep under the great one, and between its ſupporters, through a paſſage about three feet wide, and as much high. The longeſt diameter of this ſtone is thirty-three feet, pointing due north and ſouth, end to end; it is fourteen feet ſix inches deep; and the breadth in the middle of the ſurface, where wideſt, was eighteen feet ſix inches wide from eaſt to weſt. I meaſured one half of the circumference, and found it, according to my computation, forty-eight feet and a half, ſo that this ſtone is ninety-ſeven feet in circumference, about ſixty feet acroſs the middle, and, by the beſt informations I can get, contains at leaſt

ſeven hundred and fifty ton of ſtone. Getting up by a ladder to view the top of it, we found the whole ſurface worked, like an imperfect, or mutilated, honey-comb, into baſons; one, much larger than the reſt, was at the ſouth-end, about ſeven feet long; another, at the north, about five; the reſt ſmaller, ſeldom more than one foot, oftentimes not ſo much; the ſides and ſhape irregular. Moſt of theſe baſons diſcharge into the two principal ones (which lie in the middle of the ſurface), thoſe only excepted which are near the brim of the ſtone, and they have little lips or channels, which diſcharge the water they collect over the ſides of the Tolmen, and the flat rocks which lie underneath receive the droppings in baſons cut into their ſurfaces. This ſtone is no leſs wonderful for its poſition than for its ſize; for although the under part is nearly ſemi-circular, yet it reſts on the two large rocks; and ſo light and detached does it ſtand, that it touches the two under ſtones, but as it were on their points. The two Tolmens at Scilly are monuments evidently of the ſame kind with this, and of the ſame name; and theſe, with all of like ſtructure, may with great probability, I think,

think, though of ſuch ſtupendous weight, be aſſerted to be the works of art, the under ſtones in ſome inſtances appearing to have been fitted to receive and ſupport the upper one. It is alſo plain, from their works at Stonehenge, and ſome of their other monuments, that the Druids had ſkill enough in the mechanical powers to lift vaſt weights; and the ancients, we know, in theſe rude works, ſpared no labour to accompliſh their deſign; Haraldus, at one time (as Wormius informs us) employing his whole army, and a great number of cattle, to bring one ſingle ſtone to the place intended. The ancients had powers of moving vaſt weights, of which we have now no idea; and in ſome of their works we find bodies even heavier and larger than this Tolmen. In the ruins of Balbeck (the ancient Heliopolis of Syria), there are three ſtones lying end to end, in the ſame row, extending ſixty-one yards, and one of them is ſixty-three feet long, the other two ſixty each. Their depth is twelve feet, and their breadth the ſame, and, what adds to the wonder, they are raiſed up into the wall above twenty feet from the ground. And near the city of Alexandria ſtands what is vulgarly

called

called Pompey's Pillar (but erected by one of the Ptolemies), the ſhaft of which conſiſts of one ſolid granate ſtone, ninety feet high and thirty-eight in compaſs. Le Bruyn's Voyage, p. 171. Both theſe weights are greatly ſuperior to that of this Tolmen.

"In the area below this ſtone there are many great rocks, which have certainly been divided and ſplit; but whether thrown down from the ſides of the Tolmen, for the purpoſes above-mentioned, I will not pretend to determine. One thing is remarkable, which is, that theſe Tolmens reſt on ſupporters, and do not touch the earth, agreeably to an eſtabliſhed principle of the Druids, who thought every thing that was ſacred would be profaned by touching the ground; and therefore, as I imagine, ordered it ſo, as that theſe deities ſhould reſt upon the pure rock, and not be defiled by touching the common earth. Another thing is worthy our notice in this kind of monuments, which is, that, underneath theſe vaſt ſtones, there is a hole, or paſſage, between the rocks. What uſe the ancients made of theſe paſſages, we can only gueſs; but we have reaſon to think, that when

ſtones

ſtones were once ritually conſecrated, they attributed great and miraculous virtues to every part of them, and imagined, that whatever touched, lay down upon, was ſurrounded by, or paſſed through, or under, theſe ſtones, acquired thereby a kind of holineſs, and became more acceptable to the gods. This paſſage might alſo be a ſanctuary for the offender to fly to, and ſhelter himſelf from the purſuer; but I imagine it chiefly to have been intended and uſed for introducing Proſelytes, or Novices, people under vows, or about to ſacrifice, into their more ſublime myſteries: for the ſame reaſon, I am apt to think, the vaſt architraves, or croſs-ſtones, reſting upon the uprights at Stonehenge, were erected; namely, with an intent to conſecrate and prepare the worſhippers, by paſſing through thoſe holy rocks, for the better entering upon the offices which were to be performed in their *Penetralia*, the moſt ſacred part of the temple."*

In ancient Britain, therefore, at theſe Tolmen, or ſacred cavity of ſtones, was performed the very ſame ſpecies of ſuperſtition alluded to in the ſecond volume of this work; in which a paſſage through conſecrated rocks

* Borlaſe's Antiquities of Cornwall, p. 174, 175, 176.

is deſcribed as purifying the votary from the guilt of his crimes, and proved to have been in uſe in the ancient myſteries celebrated in the caverns of Mithra; the principal entrances into which, as into Stonehenge, Abury, and all other Druid ſtone temples, was from the NORTH and the SOUTH, called, in the Homeric deſcription of the *cave of the nymphs*, commented on and amply explained by Porphyry, the NORTHERN and SOUTHERN GATES. At this very day ſomething, very much reſembling the ancient notion and practice of purification in ſacred caverns, continues in vogue among the Hindoos in one of our own ſettlements. In the iſland of Bombay, about two miles from the town, riſes a conſiderable hill, called Malabar-Hill, which, ſtretching into the ocean, by its projection, forms a kind of promontory. At the extreme point of this hill, on the deſcent towards the ſea-ſhore, there is a rock, upon the ſurface of which there is a natural crevice which communicates with a cavity opening below, and terminating towards the ſea. "This place," ſays an author, to whoſe printed account of it I was referred for corroborative evidence of its exiſtence, "is uſed by the Gentoos as a purification for their

 ſins,

ſins, which, they ſay, is effected by their going in at the opening below, and emerging out of the cavity above. This cavity ſeems too narrow for perſons of any corpulence to ſqueeze through; the ceremony, however, is in ſuch high repute in the neighbouring countries, that there is a tradition, that the famous Conajee Angria ventured, by ſtealth, one night upon the iſland, on purpoſe to perform this ceremony, and got off undiſcovered."

CIRCULAR STONE-MONUMENTS WERE INTENDED AS DURABLE SYMBOLS OF ASTRONOMICAL CYCLES BY A RACE WHO REJECTED THE USE OF LETTERS.

AN equal aſtronomical myſtery attended thoſe famous circular ſtone monuments of the Druids, ſo numerous in Britain. They were, doubtleſs, intended to be deſcriptive of aſtronomical cycles by a race, who, not having, or politically forbidding, the uſe of letters, had no other permanent method of inſtructing their diſciples, or handing down their knowledge to poſterity. For the moſt part, the ſtone pillars which compoſe them are found to be *twelve* in

number, alluding to the twelve months; and many to confift of *thirty*, in reference to the number of years, which, according to the Druids, formed an age, or generation, and was one of their favourite cycles, or elfe to that of the days of which the ancient lunar month confifted. It is remarkable, that the circle of ftones, forming the grand area of the temple at Abury, according to Stukeley, confifts exactly of one hundred ftones, in allufion to the century; of the two circular temples, inclofed in that grand area, the outermoft is compofed of thirty ftones, the innermoft circle of twelve, with an immenfe ftone in the centre twenty-one feet high, which was indifputably the ftupendous gnomon, or ftylus, of that mighty fun-dial. That the Egyptian obelifks were, in the fame manner, ufed as gnomons, I have proved in the third volume of thefe Antiquities, and how much, in general, the Oriental aftronomers were accuftomed to ufe aftronomical inftruments of extraordinary magnitude, is evident from what we read in Greaves's PYRAMIDOGRAPHIA, and in Hyde, of the quadrant ufed by the Perfian monarch and aftronomer, Ulug Beg, which was as high as the dome of Sancta Sophia, at Conftantinople; or one hundred

 and

and eighty Roman feet.* Dr. Borlaſe mentions four of theſe circles yet remaining in the hundred of Penweth, in Cornwall,† not eight miles aſunder, which have nineteen ſtones each, and he is of opinion they allude to the two principal diviſions of the year, the *twelve* months, and the *ſeven* days of the week. It is, however, my opinion, that the Druids knew, and meant to record by this number, the celebrated cycle of *nineteen years*, ſuppoſed to have been firſt invented by Meton, the Grecian aſtronomer, but known to the Indians, and entering into their calculations, in the earlieſt ages of the world, and conſequently to their diſciples who emigrated to the Weſt.

As all circular monuments of this kind, but more eſpecially thoſe conſiſting of twelve columnal ſtones, were meant either as repreſentations of the diſk of the Sun, or the revolution of his orb through the twelve ſigns of the Zodiac, ſo all ſemi-circular ones ſhadowed out the lunar phænomena; but ſuch dreadful havoc has been made of theſe venerable veſtiges

* See Ulug Beg's Fixed Stars, and Greaves's Works, vol. i. p. 80.

† Antiquities of Cornwall, p. 191.

of

of Druid ſuperſtition, and of their laborious detail in aſtronomical ſcience, that, in moſt of them, the exact number of ſtones, of which they anciently conſiſted, cannot now be aſcertained. Stonehenge, however, may be adduced as a magnificent inſtance of the former aſſertion; and there are two others which have an undoubted reference to the lunar devotion, although conceived by ſome antiquaries to have been formed for the purpoſe of theatrical exhibition. The one is in Angleſea, the ancient Mona, in a place called Trer Drew, or Druid's Town, a place too ſacred for theatrical exhibitions; the other is in Mainland, in the iſle of Orkney, and the creſcent-like forms of both evince the original purpoſe of their fabrication. Mr. Toland, in his Hiſtory of the Druids,* confirms this circumſtance, by ſaying, that ancient traditions, immemorially preſerved on the ſpot, aſſert their dedication to the Sun and Moon. Thus we read in that Hiſtory: "Eaſt of Drumcruy, in the iſle of Orran, is a circular temple, the diameter of whoſe area is thirty paces; and in the ſouth of the ſame village another, in the centre of which ſtill

* Hiſtory of the Druids, vol. i. p. 89, et ſeq.

 remains

remains the altar, confifting of a thin broad ftone, fupported by three others. In the greateft ifland of the Orkneys, commonly called Mainland, are likewife two temples near Lockftenis, one of which is by ancient tradition believed to have been dedicated to the Sun and the other to the Moon; they are each of them furrounded by a trench, like that about Stonehenge; many of the ftones are above twenty or twenty-four feet high, five broad, and one or two thick. Near the leffer temple, ftand two ftones of the fame bignefs with the reft, through the middle of one of which is a hole, which ferved to faften victims or the wicker Coloffus, in which crowds of perfons were burnt alive. At Bifcaw-woon, near St. Burien's, in Cornwall, is a circular temple, confifting of *nineteen* ftones, diftant from each other *twelve* feet, having another in the centre much higher than the reft." The fame writer defcribes a remarkable Druid temple ftill remaining entire at Harries, one of the Weftern iflands of Scotland, and the moft wefterly of them all, which exhibits, in its plan, both aftronomical fcience and ftrong remains of that phyfical worfhip to which the ancients were fo groffly addicted, as it feems to have

been

been erected to the Sun and the Elements, and in it, he informs us, Apollo, the deity of Claſſerniſs, was adored. The body of this temple conſiſts of twelve obeliſks, or columns, placed circularly, about ſeven feet high, two broad, and ſix diſtant from one another, with one thirteen feet high in the centre, ſhaped like the rudder of a ſhip, doubtleſs the gnomon. It has likewiſe four wings, ſtretching out from its ſides, conſiſting of four columns each, pointing directly eaſt, ſouth, weſt, and north, to repreſent either the four elements, or the four cardinal points, as the twelve pillars doubtleſs were intended to denote the twelve ſigns of the Zodiac. The avenue, which is north, conſiſts of two rows of columns, of the ſame ſize, and is erected at the ſame diſtances as the former: the breadth of the avenue is eight feet, and the ſtones compoſing each ſide nineteen in number, a ſtrong additional proof of their acquaintance with the ancient Indian cycle of nineteen years.*

* Hiſtory of the Druids, vol. i. p. 90.

STONEHENGE, A STUPENDOUS SOLAR TEMPLE: THE CIRCLE INDICATES HIS DISK; AND THE NUMBER OF STONES FORMING IT BEING SIXTY, THE GREAT SEXAGENARY CYCLE OF THE ASIATIC ASTRONOMERS.

BUT, of all the circular temples of the Druids, as STONEHENGE is the moſt conſiderable, a deſcription of it, from the moſt ancient and the moſt modern writer on that ſubject, waving all intermediate ones, is here preſented to the reader. I take it for granted, that the paſſage cited by Diodorus, from Hecatæus, and before alluded to by Mr. Knight, is this identical temple of Stonehenge, or CHOIR GAUR, its ancient Britiſh name, meaning, according to Stukeley, the *great cathedral*, or *grand choir*; and ſurely no national church could ever better deſerve that diſtinguiſhed appellation.

Diodorus relates that there is an iſland to the north, or under the Bear, beyond the Celtæ, meaning Gaul, little inferior in magnitude to Sicily, in which the Hyperborean race, as the Greeks denominated all thoſe nations

that

A DISTANT PERSPECTIVE VIEW of STONEHENGE,

PLATE III.

Exhibiting *the* GRAND ENTRANCE *from the* NORTH EAST.

To the Reverend William Shillito, of Colchester, in testimony of long established Friendship, this plate is inscribed by T. M.

that were ſituated north of the Streights of Hercules, adored Apollo, as the ſupreme divinity. That in it was a magnificent conſecrated grove with a circular temple, to which the prieſts of the iſland frequently reſorted with their harps to chaunt the praiſes of Apollo, who, for the ſpace of *nineteen years*, (the famous aſtronomical cycle of the Druids,) uſed to come and converſe with them, and what is more remarkable, they could (as if, ſays Rowland, they had the uſe of teleſcopes, and I believe *they had)* ſhew the moon very near them, and diſcover therein mountains and heaps of caverns.* He deſcribes the iſland as a fruitful and pleaſant iſland, and relates that moſt of the inhabitants of it were prieſts and ſongſters. He adds, that they had a language of their own; and that ſome Greeks had been in it and preſented valuable gifts to their temple, with Greek inſcriptions on them, and that one Abaris came from them to Greece, and contracted friendſhip with the Delians. He concludes with ſaying, that, over their ſacred town and temple, there preſided a ſort of men called Boreadæ, (ſo denominated

* Diod. Sic. lib. ii. p. 130.

by

by the Grecians of that day,) who were their prieſts and rulers.

Such is the account given near two thouſand years ago of this celebrated temple, for it could mean no other, by Diodorus, the Sicilian, from a writer ſtill prior in time. I ſhall now, for the benefit of thoſe of my readers who may not be poſſeſſed of Stukeley and other expenſive writers on the ſubject, inſert the moſt recent, and, I believe, the moſt accurate, account of this grand but ruinous fabric extant; it is by Mr. Gough, in the new edition of Camden's Britannia.

" STONEHENGE ſtands in the middle of a fine flat area, near the ſummit of a hill, and is incloſed with a circular double bank and ditch, near thirty feet broad, the vallum inwards; after croſſing which, we aſcend thirty yards before we reach the work.

" The whole forms a circle of about one hundred and eight feet diameter, from out to out, conſiſting, when entire, of ſixty ſtones, thirty upright and thirty impoſts; of which remain only twenty-four upright, ſeventeen ſtanding and ſeven down, three feet and a half aſunder, and eight impoſts.

" Eleven uprights have their five impoſts on them by the grand entrance. Theſe ſtones are from thirteen to twenty feet high. The leſſer circle is ſomewhat more than eight feet from the inſide of the outer one, and conſiſted of forty leſſer ſtones, (the higheſt ſix feet,) of which only nineteen remain, and only eleven ſtanding: the walk between theſe two circles is three hundred feet in circumference. The adytum, or cell, is an oval, formed of ten ſtones, (from ſixteen to twenty-two feet high,) in pairs, with impoſts, which Dr. Stukeley calls trilithons, and above thirty feet high, riſing in height as they go round, and each pair ſeparate, and not connected as the outer pair; the higheſt eight feet. Within theſe are nineteen more ſmaller ſtones, of which only ſix are ſtanding. At the upper end of the adytum is an altar, a large ſlab of blue coarſe marble, twenty inches thick, ſixteen feet long, and four broad; preſſed down by the weight of the vaſt ſtones that have fallen upon it. The whole number of ſtones, uprights, impoſts, and altars, is exactly one hundred and forty. The ſtones are far from being artificial, but were, moſt probably, brought from thoſe called the Grey Weathers, on Marlborough-Downs,

fifteen or ſixteen miles off; and, if tried with a tool, they appear of the ſame hardneſs, grain, and colour; generally reddiſh. The heads of oxen, deer, and other beaſts, have been found in digging in and about Stonehenge; but the human bones our author ſpeaks of only in the circumjacent barrows.

" Dr. Stukeley, in 1723, dug on the inſide of the altar, to a bed of ſolid chalk, mixed with flints. In the reign of Henry VIII. was found here a plate of tin, inſcribed with many letters, but in ſo ſtrange a character, that neither Sir Thomas Elliott, a learned antiquary, nor Mr. Lilly, maſter of St. Paul's ſchool, could make them out. This plate, to the great loſs of the learned world, was ſoon after loſt.

" Two ſtone pillars appear at the foot of the bank next the area in which the buildings ſtand; and thoſe are anſwered by two ſpherical pits, at the foot of the ſaid bank, one with a ſingle bank of earth about it, and the other with a double bank, ſeparated by a ditch.

" There are three entrances from the plain to the ſtructure, the moſt conſiderable of which is from the north-eaſt; and at each of them were raiſed, on the outſide of the trench, two huge ſtones, with two ſmaller within, parallel

to

to them. The avenues to Stonehenge was firſt obſerved by Mr. Aubrey. Dr. Stukeley found that it had extended more than one thouſand ſeven hundred feet down to the bottom of the valley, and was raiſed a little above the Downs, between two ditches. At the bottom it turns off to the right, or eaſt, with a circular ſweep, and then in a ſtrait line goes up the hill between two groups of ſeven barrows each, called the King's Graves. The other branch points north-weſt, and enters the Curſus. This is half a mile north from Stonehenge, ten thouſand feet, or two miles, long, incloſed by two ditches, three hundred and fifty feet aſunder."

There is no occaſion for my troubling the reader with any extended obſervations on theſe accounts of STONEHENGE. Whoever has read, or may be inclined to read, my hiſtory of the origin of Oriental Architecture, as connected with the aſtronomical and mythological notions of the ancients, printed in the third volume of this work, and inſerted there purpoſely to ſerve as his guide in the conſideration of the form and ornaments of the ſacred fabrics of Aſia, during the farther inveſtigation of the phyſical theology of the Eaſt, may ſee moſt of the

the aſſertions realized in the form and arrangement of this old Druid temple. For, in the firſt place, it is circular, as it is there proved all ancient temples to the Sun and Veſta, or *elementary fire*, invariably were; in the ſecond place, the adytum, or *ſanctum ſanctorum*, is of an *oval* form, repreſenting the *mundane egg*, after the manner that all thoſe adyta, in which the ſacred fire perpetually blazed, the emblem of that vivacious invigorating energy, which, pervading the centre, warms and animates the whole univerſe, were conſtantly fabricated; in the third place, the ſituation is fixed aſtronomically, as we ſhall make fully evident when we come to ſpeak of Abury, the grand entrances both of this temple and that ſuperb monument of antiquity being placed exactly *north-eaſt*, as all the *gates*, or portals, of the ancient caverns and cavern-temples were, eſpecially thoſe dedicated to Mithra, that is, the Sun, who riſes in the eaſt; and who, in his northern courſe, ſheds his moſt benign influences, for which reaſon the Indians exult in dying when the ſun is to the north of the equator; in the fourth place, the number of ſtones and uprights, making together exactly *ſixty*, plainly alludes to that pecu-

liar

liar and prominent feature of Aſiatic aſtronomy, the SEXAGENARY CYCLE, being entirely of Indian and Chineſe invention, and, as we ſhall hereafter ſhew the multiple of five revolutions of the planet Jupiter, while the number of ſtones forming the inner circle of the cove, being exactly *nineteen*, again diſplays to us the famous Metonic, or rather Indian, cycle, and that of *thirty*, repeatedly occurring, the celebrated age, or generation, of the Druids; fifthly, the temple, being uncovered, proves it to have been erected under impreſſions ſimilar to thoſe which animated the ancient Perſians, who rejected the impious idea of confining the Deity, whoſe temple is earth and ſkies, within the ſcanty limits of an incloſed ſhrine, however magnificent, and therefore conſequently, at all events, it muſt have been erected before the æra of Zoroaſter, who flouriſhed more than five hundred years before Chriſt, and who firſt covered in the Perſian temples to ſave from extinction, by the violence of wind and rain, the conſecrated fires; and, finally, the head and horns of oxen and other animals, found buried on the ſpot, prove that the ſanguinary rites peculiar to the ſolar ſuperſtition, and more particularly the Gomedha, or bull

ſacrifice

ſacrifice of India, were actually practiſed within the awful bounds of this hallowed circle.

ROLLDRICH, MEANING THE DRUIDS' WHEEL, OR CIRCLE, A SOLAR TEMPLE: THE WHEEL A SACRED EMBLEM IN INDIA, AND ALLUDING TO THE ROTA SOLIS.

THE circular temple next in fame and magnitude to Stonehenge is that called ROLLDRICH, near Chipping-Norton, in Oxfordſhire. It is deſcribed by Stukeley, in his Abury, as an open temple of a circular form, made of ſtones ſet upright in the ground. The columns that compoſe the circle of this temple, like thoſe of Stonehenge, are rough and unhewn, and the whole bears even ſtronger marks of age and decay than that venerable pile; for they appeared to our author to reſemble worm-eaten wood, rather than ſtone. The very name of this ancient work, which is in the moſt ancient Britiſh dialect, indiſputably proves it to be of Druid original. Camden calls this circle Rolle-rich ſtones, and it is remarkable, that, in a book repoſited in the Exchequer, ſuppoſed by Dr. Stukeley to be Doomſday-

Doomſday-Book, the name of the adjacent town is ſtated to be Rollendrich. Now the term Rollendrich, if rightly ſpelled, according to the ancient orthography, the Doctor contends ſhould be written Rholdrwyg, which means the *Druids' wheel*, or *circle*.

Dr. Stukeley farther infers this to have been a Druid temple from the meaſure on which it is erected. In a letter which he received from Mr. Gale, dated Worceſter, Aug. 19, 1719, after that gentleman had viſited the antiquity at his requeſt, he acquaints him, that the diameter of the circle was thirty-five yards. The Biſhop of London alſo wrote him word, that the diſtance, at Stonehenge, from the entrance of the area to the temple itſelf was thirty-five yards; and that the diameter of Stonehenge itſelf was thirty-five yards. He ſuppoſes this admeaſurement not to have been made with mathematical exactneſs; but obſerves, when we look into the comparative ſcale of Engliſh feet and cubits, we diſcern ſixty cubits of the Druids is the meaſure ſought for. The diameter of the outer circle of Stonehenge and this circle at Rolldrich is exactly equal. The circle itſelf is compoſed of ſtones of various ſhapes and dimenſions, ſet pretty near toge-

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ther. They are flattiſh, about ſixteen inches thick. Originally there ſeems to have been *ſixty* in number, at preſent there are twenty-two ſtanding, few exceeding four foot in height; but one in the very north point much higher than the reſt, ſeven foot high, five and a half broad. There was an entrance to it from the *north-eaſt*, as is the caſe at Stonehenge.

To this account of Stukeley I have only to add, from Camden, that the country-people in the neighbourhood have a tradition, that theſe ſtones were once *men*, thus transformed; that in the number of ſtones compoſing this circle we find again the ſexagenary cycle of the Aſiatics, and that a *wheel* was equally a ſacred ſymbol in India as with the Druids; the figure of a very large wheel being cut deep on the rock in the very front of the Elephanta pagoda. The wheel was probably an ancient emblem of aſtronomical cycles; or rather, as a very ingenious friend of mine, Mr. Frere, one of the authors of that extraordinary production of juvenile genius, the Eton Microcoſm, judiciouſly intimated to me, on mentioning the ſingular circumſtance of a *wheel* occurring ſo often in the antiquities both of India and Britain,

Britain, it was the *rota ſolis* to which their peculiar ſuperſtition led thoſe infatuated idolaters continually to allude. In truth, by that expreſſion, the Latin writers meant the orb of the ſun, *rota* pro ſolis *orbe* uſurpatur, ſays Stephanus; as the Greeks uſed the word διϛκος.

I proceed to preſent the reader, from Mr. Gough's Camden, with an account of the ſerpentine temple of Abury; only premiſing a few general obſervations concerning THE ANCIENT SERPENT-WORSHIP.

It is impoſſible to ſay in what country the worſhip of ſerpents firſt originated.

The ſerpent was probably a ſymbol of the κακοδαιμων, or evil genius: and thoſe whoſe fears led them to adore, by way of pacifying, the evil dæmon, erected to the ſerpent the firſt altar. In ſucceeding periods, its annual renewing of its ſkin, added to the great age to which it ſometimes arrived, induced the primitive race to make it the ſymbol of immortality. Serpents biting their tails, or interwoven in rings, were thenceforwards their favourite ſymbols of vaſt aſtronomical cycles, of the zodiac, and ſometimes of eternity itſelf. In this uſage of the ſymbol we ſee it

 infolding

infolding all the ſtatues of gods and deified rajahs in the ſacred caverns of Salſette and Elephanta. Symbols alſo being the arbitrary ſenſible ſigns of intellectual ideas, in moral philoſophy, the ſerpent, doubtleſs, from what they themſelves obſerved of it, and from the Moſaic tradition concerning its being more ſubtle than any other animal, became the emblem of wiſdom. In the ancient hieroglyphical alphabet, it forms the figure S. It was therefore, mythology and philoſophy that, in my opinion, though I know that opinion is contrary to the judgement of Dr. Stukeley, which I ſhall hereafter give at large on this curious and intereſting ſubject, that firſt exalted the ſerpent, from being conſidered as an evil dæmon, and a ſmybol of evil, to the rank of a good dæmon, and to be regarded as the ſymbol of a benign and perfect numen.

An ancient Phœnician fragment, preſerved for poſterity in the OEdipus Ægyptiacus, fully explains the notion which the Egyptians and other Pagan nations entertained of this compound hieroglyphic, the GLOBE, WINGS, and SERPENT, which decorated the portals of their proudeſt temples. Jupiter, ſays the fragment, is an imagined ſphere: from that

ſphere

ſphere is produced a ſerpent. The ſphere ſhews the divine nature to be without beginning or end; the ſerpent his Word, which animates the world, and makes it prolific; his *wings*, the Spirit of God, that by its motion gives life to the whole mundane ſyſtem.

This is farther confirmed by Stukeley in the following paſſage in his Abury.

We learn repeatedly from Sanchoniathon, Porphyry, and other ancient authors quoted by Euſebius in the *Præparatio Evangelica*, that the firſt ſages of the world had juſt and true notions of the nature of the Deity, conformable to thoſe of the Chriſtians: that, in their hieroglyphic way of writing, they deſigned the Deity and his myſterious nature by the ſacred figure of the circle, ſerpent, and wings. Of theſe, the circle meant the Fountain of all Being; for, this being the moſt perfect and comprehenſive of all geometrical figures, they deſigned it for the ſymbol of the Firſt and Supreme Being; whoſe reſemblance we cannot find, whoſe centre is every where, and whoſe circumference is no where. The ſerpent ſymbolized the Son, or firſt divine emanation from the Supreme. This they

called by the name of Ptha, which is derived from the Hebrew, meaning the WORD. The wings ſymbolized that divine Perſon or Emanation from the former, commonly called *Anima Mundi*, but the Egyptians called him KNEPH, which in Hebrew ſignifies winged.

ABURY;

A MAGNIFICENT DRUIDICAL TEMPLE OF THE SERPENTINE KIND.

About a mile from Silbury-Hill is Abury, a ſtupendous monument of Druidiſm, firſt noticed by the inquiſitive Mr. Aubrey, and ſince accurately ſurveyed and commented on by the indefatigable Dr. Stukeley. A village of that name being built within its circuit, and out of its ſtones; the gardens, orchards, and other incloſures, have both disfigured and concealed the great original plan.

The whole is environed with an immenſe circular rampart, or terrace, of earth, ſixty feet broad; and a ditch within it, of the ſame breadth. The diameter is one thouſand four hundred feet, the circumference four-thou-

ſand

ſand eight hundred feet, and the area incloſed twenty-two acres; through the centre of which runs the high road from Marlborough to Bath. The firſt circle of ſtones within this area is thirteen thouſand feet diameter, and conſiſts of one hundred ſtones, from fifteen to ſeventeen feet ſquare, reduced, in 1722, to forty, of which, only ſeventeen were ſtanding, and about forty-three feet aſunder, meaſuring from the centre of each ſtone.

Within this great circle, were two leſſer, each conſiſting of two concentric circles, the outermoſt of thirty, the inner of twelve, ſtones, of the ſame ſize, and at the ſame diſtance from each other as the others. The ſouthermoſt of theſe circular temples had a ſingle ſtone in its centre twenty-one feet high: the northernmoſt a cell or kebla, formed of three ſtones, placed with an obtuſe angle, towards each opening to the north-eaſt; before which lay the altar, as at Stonehenge. Both theſe temples were almoſt entire about the year 1716; of the north temple, outer circle, only three ſtones remained ſtanding in 1723, and ſix down: of the ſouth temple fourteen, half of them ſtanding.

In the south end of the line, connecting the centres of these two temples, is a middle-sized stone, with a hole in it, perhaps to fasten the victims to. Numbers of these stones have been broken by burning, to build houses with; and others buried, to gain the ground they stood on for pasture. The two original entrances to this stupendous work were from the south-east and the west, and each had an avenue of stones. The first of these, or Kennet-avenue, was a mile long, of one hundred and ninety stones on a side, of which remained seventy-two, in 1720, terminating at Overton-Hill, which overhangs the town of West Kennet, and on which was another double circle of forty, and eighteen other stones.

This was called, by the common people, the Sanctuary, and is described by Mr. Aubrey as a double circle of stones, four or five feet high; the diameter of the outer circle forty yards, and of the inner fifteen: many were fallen, and now there is not one left. He speaks of the wall leading to it, set with large stones, of which, he says, one side was nearly entire; the other side wanted a great many. He noticed only one avenue from Abury to Overton-

Overton-Hill, having no apprehenſion of the double curve it makes: but he erred in ſaying there was a circular ditch on Overton-Hill. From the weſt ſide of Abury goes another avenue to Beckampton, of the ſame length, and compoſed of the ſame number of ſtones, of which ſcarce any remain. On the north of this avenue was Longſtones; a cove of three ſtones, facing the ſouth-eaſt; its back made of one of the ſtones of the avenue. It ſtood on a little eminence, and ſerved as a chapel. This ſtone and another flat one are each ſixteen feet high and broad, and three and a half thick: the third carried off. Aubrey calls theſe the Devil's Quoits. Not far from them is Longſtone Long-Barrow.

Dr. Stukeley calculated the total number of ſtones employed to form this ſtupendous work of Druidiſm, with its avenues and Overton-Temple, at ſix hundred and fifty. He ſuppoſed that altogether, when entire, it repreſented the Deity by a ſerpent and circle; the former repreſented by the two avenues, Overton-Temple being its head; the latter by the great work within the vallum at Abury.

At preſent, there only remains a few ſtones ſtanding of this once magnificent and extra-

ordinary monument of Druidical architecture, ſo conſtructed, and of ſuch materials, as to warrant the ſuppoſition, that neither the ravages of time, nor the chance of incident, could ſo effectually have obliterated it for many ages to come.

Windmill-Hill, north of Abury, is encompaſſed with a circular trench, covered with barrows; in one of which Dr. Stukeley found an urn. The ſtones employed in all thoſe works, from fifty to ſeventy tons weight, are the ſame as thoſe at Stonehenge, brought from Marlborough-Downs, where the country-people call them SARSENS, from a Phœnician word for a *rock*.

As this ſtupendous temple of Abury was firſt diſcovered and traced in all its directions by the indefatigable induſtry of Dr. Stukeley, in ſearching out the venerable remains of Druidical antiquity in Britain, and as that ingenious author has made the hiſtory both of ſerpents and ſerpentine temples the peculiar object of laborious inquiry in his ſecond volume, it is but juſt that he ſhould be permitted fully to explain his own ſentiments on the ſubject, which he does in a more learned and impreſſive manner than I can pretend to

do

do for him. The quotation that follows is full as applicable to Aſiatic as Britiſh antiquities, and remarkably corroborates not only moſt of the preceding aſſertions in this volume, but the general hypotheſis on which this work and the Indian hiſtory proceeds.

DRACONTIA, OR SERPENTINE TEMPLES, AND THE NATURAL HISTORY OF SERPENTS CONSIDERED.

" Dracontia," ſays our author, " was a name among the firſt learned nations, for the very ancient ſort of temples, of which they could give no account, nor well explain their meaning upon it.

" Servius, on the ſecond Æneid, writes, ' *anguis* is a proper name of the water-ſnake, *ſerpens* of the land, *draco* of thoſe belonging to temples.' This latter unavoidably brings to our mind the temples of the ancients kept by dragons, which we ſo frequently meet with in claſſical hiſtory. And we may well preſume they mean ſuch temples as this of Abury, Dracontia.

" ' The

" 'The ſerpent,' ſays Maximus of Tyre, Diſſert. 38. 'was the great ſymbol of the Deity to moſt nations, and, as ſuch, was worſhipped by the Indians.' The temples of old, made in the form of a ſerpent, were called, for that reaſon, Dracontia. The univerſality of this regard for ſerpents ſhews the high antiquity of the ſymbol, and that it was antediluvian.

" In truth, the firſt learning in the world conſiſted chiefly in ſymbols. The wiſdom of the Chaldeans, Phœnicians, Egyptians, Jews, of Zoroaſter, Sanchoniathon, Pherecydes Syrus, Pythagoras, Socrates, Plato, of all the ancients, that is come to our hand, is ſymbolic. 'It was the mode,' ſays Serranus on Plato's Sympoſium, 'of the ancient philoſophers, to repreſent truth by certain ſymbols and hidden images.' That the Druids ſtudied in this enigmatic and ſymbolic way, appears from what we are writing upon; and Diogenes Laertius, in his proem, affirms it of them. He ranks them with the Magi, Chaldeans, and Gymnoſophiſts, gives ſome of their doctrines, and makes them rather more ancient than the Egyptians, meaning the learned among the Egyptians. He ſays, 'the Gymnoſophiſts are

are defcended of the Magi, and, fome affirm, the Jews too.' He means the anceftors of the Jews, Abraham in particular. I believe, Druids, Chaldeans, Gymnofophifts, and Egyptians, all defcended, or rather difciples, of the Magi, who were the firft and patriarchal priefts after the flood. Sanchoniathon calls Shem, as I take it, by the name of Magus, as the prince of the order. He fays the Egyptians veil their doctrines under the figure of beetles, fnakes, birds, and other animals. And it feems to be the origin of animal-worfhip in Egypt.

" This fymbol of the fnake and circle, which is the picture of the temple of Abury, we fee on innumerable Egyptian monuments. Always it holds the uppermoft, the firft and chief place; which fhews its high dignity.

" Mr. Selden, upon the Arundel marbles, p. 133, fays, ' this figure in abbreviated writing, among the Greeks, fignifies Δαιμων, the Deity.' And Kircher, in his third tome, affirms the like of the Brachmans of the Eaft-Indies.

" I can by no means admit it to be an Egyptian invention. The Egyptians took this, and hieroglyphic writing in general, from the

common

common anceſtors of mankind. This is ſufficiently proved from the univerſality of the thing, reaching from China in the eaſt, to Britain in the weſt, nay, and into America too.

"Nothing of ſo high account among the Chineſe as the repreſentation of dragons and ſerpents, as we ſee in all their pictures and utenſils; nay, the very ſtamps upon their ink. It is the genial banner of their empire. It means every thing that is ſacred among them. In Baron Viſcher's elegant book of ancient architecture, Tab. XV. you have the picture of a Chineſe triumphal arch (of which there are many in the city of Pekin); twice upon it is pictured, in a tablet over the front, a circle and two ſnakes, as on Egyptian works. They adorn their temples, houſes, habits, and every thing, with this figure, as a common *prophylaxis*. I apprehend it was from the beginning a ſacred amuletic character. It is carved ſeveral times on the corniſhes of the temple (I take it ſo to be) of Perſepolis, as we ſee in Sir John Chardin, Le Brun, Kæmpfer. Dragons were the Parthian enſigns, from whom the Romans, in later times, took them,

them, and our Saxon anceſtors from the Romans. It is a known verſe in the Satyriſt,

Pinge duos angues, ſacer eſt locus.

" If we conſider the natural hiſtory of this animal, we muſt allow the ſerpent-kind, as to their outward appearance, to be among the moſt beautiful creatures in the world. The poets, thoſe great maſters of nature, are luxuriant in their deſcriptions of them, comparing them to the moſt glorious appearance in the univerſe, the rainbow.

Thus Virgil, Æneid V.

Cæruleæ cui terga notæ, maculoſus & auro
Squamam incendebat fulgor; ceu nubibus arcus
Mille trahit varios, adverſo ſole colores.

Thus Lucan,

Serpitis aurato nitidi fulgore dracones.

——— Criſtis præſignis & auro.
Igne micant oculi. ——— Ovid Met. 3.

Of Cadmus's ſnake.

" Hephæſtion II. writes concerning the hydra of Hercules, that half his head was of gold. I ſaw a ſnake of ſuch exquiſite beauty in Surrey. The motion and the appearance or

bright

bright golden colour, being ſo like to angelic ſeraphic beings, no wonder the ancients conceived ſo high a regard for the ſerpent, as to reckon it a moſt divine animal. There is a kind of them bred in Arabia and Africa, of a ſhining yellow colour, like braſs, or burniſhed gold, which in motion reflects the ſun-beams with inconceivable luſtre. Some of them are ſaid to have wings, called Seraphs, Saraphs, Seraphim, mentioned *Deut.* xii. 15: this is the name given to the brazen ſerpent: and equally to the angels and celeſtial meſſengers, who are deſcribed of this appearance, in Scripture. So the cherubim that ſupported the Shechinah in *Ezekiel* i. 7, ‘ Sparkled like the colour of burniſhed braſs.’ The divine appearance between the candleſticks in *Apocalypſe* i. 15. ‘ His feet were like to fine braſs, as if they burned in a furnace.’ Hence his miniſters are called a flame of fire, *Pſalm* civ. 4.

“ Secondly, conſider the *motion* of a ſerpent; it is wonderful; performed without the help of legs, nay incomparably quicker than their kindred of the crocodile and lizard kind, which have four legs. It is ſwift, ſmooth, wavy, and beautiful. The ancients conceived it to be like the walking of the gods; whence the notion

tion of deified heroes with ſerpents feet. Pherecydes Syrus ſays, the gods have ſnakes feet: meaning their motion was ſmooth and ſweeping, without the alternate uſe of legs.

" Heliodorus III. ſpeaks of the wavy motion of the gods, not by opening their feet, but with a certain aerial force: it was called *inceſſus*. *Non ambulamus, ſed incedimus*, ſays Seneca.

> Aſt ego, quæ divûm *incedo* regina, Joviſque
> Et ſoror & conjux —— VIRG. ÆN. I.
>
> Et vera *inceſſu* patuit dea.

" So the prophet Ezekiel deſcribes the motion of the alate globes under the cherubims feet, as it ought to be underſtood, *Ezek*. i. 12. Sanchoniathon the Phœnician in *Euſeb*. lib. i. p. 7, writes, that the nature of ſerpents is divine. ' It is the moſt ſpiritual animal of all, and fiery; it performs all its various motions by its ſpirit, without other organs; and much more of this kind to our purpoſe.' *Jerem*. xlvi. 22, the ſhout and the march of an army are compared to the motion of a ſerpent.

" Thirdly, from the form, paſs we to the *mind* of the ſerpent, if we may be allowed ſo to talk. The wiſdom of this creature is cele-

brated from the time of creation itſelf. Moſes writes, it was more ſubtle than any other creature, *Geneſ.* iii. 1. Our Saviour recommends to the miniſtry to imitate the prudence of ſerpents, as well as the innocence of doves: he makes it the ſymbol of Chriſtian prudence. The Pſalmiſt compares the ſlyneſs of the wicked to the ſerpent, which refuſes to be charmed. Ariſtotle writes, that this animal is very crafty; but if we inquire into authors concerning this wiſdom of the creature, nothing occurs ſatisfactory: in truth it is figurative and ſymbolical; meaning the charm of rhetoric and oratory, taken from the divided tongue of this creature, and more eſpecially regarding the preachers of evangelical truths: διγλωσσια among the ancients was prudence. Our Saviour, in the forecited place of the Apocalypſe, is repreſented with a two-edged ſword in his mouth, meaning the efficacy of preaching. The people affirmed 'never man ſpake like this man:' and he ſent the divine ſpirit of eloquence and languages upon his apoſtles, in the likeneſs of cloven tongues of fire.

" Servius on the ſecond Æneid, ſpeaking of the tongue of Laacoon's ſerpent, ſays,

Sibila lambebant linguis vibrantibus ora,

and

and tells us, no creature moves its tongue with ſo much ſwiftneſs; ſo that it ſeems triple.

——— Treſque vibrant linguæ ——

Says Ovid of Cadmus's ſnake.

"The tongue was the only active arms of the apoſtles, as the bifid tongue of the ſerpent is its only weapon; and which, as the ancients thought, carried life and death with it.

"From the numerous and credible accounts I have ſeen, ſnakes, I am perſuaded, have a power of charming, by looking ſtedfaſtly with their fiery eyes on birds, mice, and ſuch creatures as they prey upon. They are put into ſuch an agony, as to run by degrees into their open mouth. Farther, ſnakes were thought to have an enchanting power, not only with their eyes, but likewiſe by whiſpering into the ears: for by that whiſpering they communicated a prophetic and divine ſpirit.

"All theſe put together, I take to be good reaſons for the extraordinary veneration paid to this creature from all antiquity. Our oldeſt heathen writer, Sanchoniathon, ſays, the Phœnicians called it *agathodæmon*, the good angel. Epies, the Phœnician, in Euſebius, pronounces

it a moſt divine animal. Maximus of Tyre, before quoted, writes, that the ſerpent was the great ſymbol of the Deity in moſt nations, even among the Indians."*

Of this latter aſſertion I have already, in the preceding volumes of Indian Antiquity, given innumerable proofs; and the reader may conſult, as additional proof, the engraving, in the fifth, of Hindoos adoring and feeding ſerpents. Dr. Stukeley concludes by obſerving: "No wonder, then, from ſuch reaſons as theſe, and others as obvious, the ancients concluded this to be the moſt divine of all animals, and thought it the apteſt ſymbol of the Νους ἑτερος, the other, or ſecond, mind of Plato, whom they affirmed to be the Creator of the world. I know not whether this notion of theirs did not farther contribute to it; they thought theſe animals brought forth by the mouth. They have too no limbs, or members for action, but exert their mighty power by the mouth only; whence Horus Apollo ſays, 'a ſerpent is the ſymbol of the mouth.'"

A very curious remain of this kind of temple, and one, that, when reſident at Woodford,

* Stukeley's Abury, p. 56, et ſeq.

in Eſſex, I examined myſelf, is that on Naveſtock-Common, and not the leaſt ingenious part of the Doctor's account of it is his derivation of the name. " In the laſt year of my travels," ſays he, " I found another of theſe alate temples on Naveſtock-Common, in Eſſex, which ſeems to be of a later date than the other, and when perhaps the original doctrine concerning theſe theological ſpeculations was ſomewhat forgotten; becauſe this temple is ſituate on a dry common, not near water; but the figure is the very ſame.

" What is exceedingly remarkable, as to this noble antiquity on Naveſtock-Common, is, that the name ſhould remain to this time, and which confirms all that we ſaid before concerning them, as to their name and meaning: for Naveſtock muſt have been ſo called from ſome old and remarkable tree, probably an oak, upon or by the CNEPH, or winged temple, Naveſtock. Our Engliſh word *knave*, which had no ill meaning at firſt, ſignifies the ſame thing, *alatus*, *impiger*; the Latin word *gnavus* the very ſame: and *knap*, a Teutonic word, the like: all from the Hebrew original.

" I doubt not, but there are more ſuch temples in the Britannic iſles, called Knaves-Caſtles

tles or the like. One I remember to have ſeen, on a great heathy common, by the Roman Watling-Street, in Staffordſhire. And Mr. Toland takes notice of a winged temple of our Druids in the Hebrid or Hyperborean iſlands, Shetland."

Although the disfigured plan and ruined ſtate of this vaſt Druidical fane forbid us to ſpeak concerning it with all that preciſeneſs and deciſion neceſſary to the eſtabliſhment of a new hypotheſis; yet my conjecture of the ſtones being placed in number and order conſonant to ideas founded in aſtronomy, borders nearly upon certainty, when we conſider the various corroborating circumſtances in the preceding account. The remarkable numbers 100, 60, 30, and 12, conſtantly occurring, unavoidably bring to our recollection the great periods of aſtronomical theology; the century, the ſexagenary cycle of India, the thirty years which formed the Druid age, the twelve ſigns of the zodiac, and the number of years in which the revolutions of Saturn are performed; of which, multiplied by five, it has been previouſly obſerved, the ſexagenary cycle was originally fabricated. Thus the great circle conſiſts, we are told, of 100 ſtones; the whole

temple

temple is ſurrounded with a circular rampart, 60 feet broad, and with a ditch of exactly the ſame breadth, and of the two concentric circles, incloſed within the greater, the outermoſt conſiſts of 30, the inner of 12 ſtones. Dr. Stukeley computes that the two avenues, the one leading to Kennet, the other to Beckhampton, were each formed of 190 ſtones; but, as of theſe ſo very few remained for him to form a juſt computation by, we may fairly, upon the ground of analogy, and as having an equal reference to aſtronomical calculation, ſtate the number of each to have been 180, which, doubled, gives the total amount of the days of the ancient year, before it was reformed by the ſuperior correctneſs of modern aſtronomers. That the Orientals actually did regulate their deſigns in architecture by ſuch fanciful rules of menſuration is evident from what Diodorus Siculus tells us, that the walls of Babylon were built by Semiramis, of the extent of 360 furlongs, to mark the number of days of the ancient year. He adds, ſhe employed in that vaſt undertaking no leſs than two millions of men, and one ſtadium was erected every day, till the whole was completed within the period of

 that

that year, the length of which the meaſure of their circumference was intended to repreſent.* Nor did they confine their aſtronomical alluſions to architecture only, for they entered largely into their religious and civil ordinances, ſince the ſame author informs us, that, at the tomb of Oſiris, during the days of lamentation, the prieſts, who were appointed to bewail his death, daily poured out libations of milk from 360 vaſes,† to denote the days of the primitive year, uſed in the reign of that monarch; and, again, that, at Acanthe, near Memphis, on the Lybian ſide of the Nile, it was an ancient immemorial cuſtom, on a particular feſtival, for 360 prieſts to fetch water from the Nile, in as many veſſels, from that river, and then to pour the water into a great receiver perforated at the bottom; by which ceremony they repreſented both the days of the ancient year and the ceaſeleſs lapſe of irrevocable time.‡ Another ſtill more remarkable ſtory of this kind is recorded by Herodotus, who acquaints us, that Cyrus, in his expedi-

* Diod. Sicul. p. 120.

† Ibid. lib. i. p. 26. Rhodomanni.

‡ Ibidem, p. 209.

tion againſt Babylon, in order to render the river Gyndes fordable for his army, as well as from a curious ſpecies of revenge for the loſs of one of the conſecrated horſes of the ſun, drowned in the previous attempt to paſs that ſtream, divided it into 360 channels, the number of the degrees through which the ſun himſelf paſſes in his progreſs through the zodiac.*

Theſe are all plain veſtiges of the ſolar devotion, as well as proofs of its univerſal influence which ſpread from the plains of Babylon, where it originated under Belus, to the rocks and foreſts of Britain, firſt tenanted by his poſterity the Belidæ, that primæval colony who inſtituted the Bealtine, and who, according to Mr. Bryant's and my own ſuppoſition, were the fabricators of Stonehenge and the deſigners of Abury. Dr. Stukeley, alſo, we ſee, eſtimates the whole number of ſtones interſperſed throughout the ſtupendous work of Abury to be 650; but, for the reaſons alleged above, no great violence will be offered to probability if we ſtate them as 600, which is the preciſe period aſſerted by Joſephus, from the traditions of his nation, to have been

* Herodoti, lib. i. p. 189.

known

known to the ante-diluvians, and ſtated by him to have been their *annus magnus.** By this cycle of ſix hundred years, which Bailli terms *luniſolar*, Joſephus is ſuppoſed to have meant the period wherein the ſun and moon return to the ſame ſituation in the heavens in which they were at the commencement of that cycle; and it is of this cycle that the great aſtronomer Caſſini, cited in Long, ſpeaks with ſuch rapture, for he obſerves, that this grand period, of which no intimation is found in the remaining monuments of any other nation, except the ancient Hebrews, is the fineſt period that ever was invented, ſince it brings out the ſolar year more exactly than that of Hipparchus and Ptolemy, and the lunar month within about one ſecond of what it is determined by modern aſtronomers. If, adds Caſſini, the ante-diluvians had ſuch a period of 600 years, they muſt have known the motions of the ſun and moon more accurately than they were known ſome ages after the flood.†

But to reſume the conſideration of other intereſting and important matters ſuggeſted

* Joſephi Antiq. Judaic. lib. i. cap. 3.

† Long's Aſtronomy, vol. ii. p. 653.

by the ſurvey of Abury. When the reader recollects all that has been remarked in the preceding volumes concerning the northern aſpects of the GATES of the ancient caverns and temples, it will be no ſmall corroboration of an hypotheſis, which would eſtabliſh theſe immenſe ſtructures as the work of an Oriental colony, that the grand entrance to this temple, not leſs than Stonehenge, is towards the *north-eaſt quarter*; for, as Stukeley has very judiciouſly remarked, ever ſince the world began, in building temples, or places of religious worſhip, men have been ſtudious in ſettling them according to the quarters of the heavens; ſince they conſidered the world as the general temple, or houſe of God, and that all particular temples ſhould be regulated according to that idea. The eaſt naturally claims a prerogative, where the ſun and all the planets and ſtars ariſe: the eaſt, therefore, they conſidered as the face and front of the univerſal temple. The north was conſidered as the right hand, and great power of the world; the ſouth as the left hand, or leſſer power. For, when the ſun approaches the northern region, paſſing over the vernal equinox, he brings plenty, and the fulneſs of his benign influences: when he re-

turns

turns to the ſouth, the face of nature languiſhes in its winter attire; therefore they thought the polar region not only higheſt, but of moſt eminence and effect. This obſervation, he afterwards adds, immediately applies to our purpoſe, for we cannot but obſerve, that the whole of Abury temple, if due regard be had to its figure, has its upper part to the *north*, and its face, if we may ſo ſpeak, towards the *eaſt*. In that direction the ſerpent bends; that way the cove of the northern temple opens; that way the cove of Beckhampton avenue; that way the face of Stonehenge temple looks. So that the Druids appear to have the ſame notions with the other wiſe men of the Oriental ancients.* It has been obſerved, that the two wings of Abury are formed of two temples incloſed within the great circular temple; the one of theſe is ſituated on the north, and the other on the ſouth, on which our antiquary remarks: it ſhould ſeem that the northern temple had the pre-eminence, and was the more ſacred of the two: for, as the cove was the adytum of that temple, ſo the whole northern temple may be

* See Stukeley's Abury, p. 51.

eſteemed as the adytum of the whole work, the ſouthern being as the body of it.*

These temples, however, were not only thus placed with reference to ancient theological notions, ſtrictly Oriental; but their ſtations were fixed with mathematical preciſion to correſpond with the four cardinal points. Dr. Stukeley is of opinion, that, in thus fixing their ſituation, they uſed a compaſs, or magnetic inſtrument, and he has moſt ingeniouſly attempted to aſcertain, from the variation of that needle, the exact æra of the conſtruction of either building. He found the variation in all the works about Stonehenge to be between ſix and ſeven degrees to the eaſt of the north, and at Abury to be about ten degrees the ſame way, and that as preciſely as poſſible. This circumſtance, he obſerves, muſt neceſſarily excite attention; as, from this regular variation in both places, there is leſs reaſon to ſuppoſe it *accidental.* The whole work was manifeſtly intended to be ſet on the cardinal points of the heavens, but they all vary one way, and exactly the ſame quantity. Thus Kennet-avenue enters the town of Abury ten degrees north of

* See Stukeley's Abury, p. 51.

the north-weſt point, which north-weſt point was the Druids' purpoſe. The neck of the ſerpent going down from Overton-Hill regards Silbury preciſely, and their intent was that it ſhould be full weſt; but it is ten degrees north of the weſt. The meridian line of the whole work paſſes from Silbury-Hill to the centre of the temple at Abury: this varies ten degrees to the eaſt from the north point. The ſtupendous COVE in the northern temple opens ten degrees eaſt of north-eaſt; whereas it was their purpoſe that it ſhould exactly correſpond with north-eaſt. The diameter of the great circle of the great ſtones at Abury, on which the north and ſouth temples are built, was deſigned to have been ſet on the line from north-weſt to ſouth-eaſt, but it verges ten degrees northward; and ſo it is of all other particulars.* The reſult of his obſervations on this point is, that, arguing upon Halley's hypotheſis, that an entire revolution of the circle is performed in about the ſpace of 700 years, and, judging from the different effect of the weather upon the reſpective ſtructures, the great diverſity in the manner of the works,

* Abury, p. 52.

added to many other conſiderations, we may conclude Abury to have been erected at leaſt 700 years prior in time to Stonehenge. But if we take two entire revolutions of that circle, it will then have been erected 1400 years previous to the other, which will carry us back to the time of Abraham, near two thouſand years before Chriſt, about which time the Doctor thinks the Tyrian Hercules led the firſt Phœnician colony to Britain. To all this accumulation of conjectural evidence by Stukeley, I ſhall add, that the magnet is mentioned, by the moſt ancient claſſical writers, under the name of Lapis Heraclius, in alluſion to its aſſerted inventor Hercules; and Dr. Hyde enables me to affirm, that the Chaldeans and Arabians have immemorially made uſe of it, to guide them over the vaſt deſerts that overſpread their reſpective countries.* According to the Chineſe records, alſo, the Emperor Ching-Vang, above a thouſand years before Chriſt, preſented the ambaſſadors of the king of Cochin-China with a ſpecies of magnetic index, which, ſays Martinius, "*certe monſtrabat iter, ſive terra illud, ſive mari facientibus.*"

* See Hyde de Religione Veterum Perſarum, p. 189.

The

The Chinese, he adds, call this instrument CHINAN; a name by which they at this day denominate *the mariner's compass.** In respect to the Indians, there can be little doubt of their having been as early acquainted with the magnet, as the earliest of those nations whom their gems and rich manufactures allured to their coast, and whose shores they themselves visited in return; and that they were, in the remotest æras, engaged not less than the Phœnicians in projects of distant commerce and navigation, which cannot be extensively carried on without a knowledge of the magnet's powers, I have this strong and curious evidence to produce; for, in the most venerable of their sacred law-tracts, the Institutes of Menu, that is, the first, or Swayambhuva Menu, supposed by the Indians to have been revealed by that primæval legislator many millions of years ago, and to which, in fact, after mature deliberation, Sir William Jones cannot assign a less ancient date than one thousand or fifteen hundred years before the Christian æra, but which is, probably, of a far superior traditional antiquity, there is a curious passage on

* Martinius, Hist. Sin. p. 106.

the

the legal intereſt of money, and the limited rate of it in different caſes, " with an exception in regard to adventures at ſea."*

Future inveſtigation, and our increaſing knowledge relative to the early growth of the ſciences in India, will probably demonſtrate the fact which is here only ſuppoſed. The channel, by which they might have very eaſily became acquainted with its wonderful properties, muſt be inſtantly apparent to every one who reflects on the innumerable benefits, which the diſcovery of ſo ineſtimable a treaſure has beſtowed upon mankind. In fact, the ſtupendous acquiſition may, in my opinion, be ſafely aſſigned to divine Revelation vouchſafed to Noah, that it might be an unerring guide to that holy and favoured patriarch when incloſed in the dark boſom of the ark. Nor is it at all improbable that the Deity, by whoſe expreſs direction that ark was fabricated, ſhould impart, at the ſame time, the knowledge of a magnetical index to direct its devious courſe, amidſt the boundleſs darkneſs that reigned around, and the united fury of the conflicting elements. The momentous

* See vol. i. p. 429, and vol. ii. p. 371.

ſecret thus intruſted to the patriarch might be tranſmitted down to his immediate poſterity, and by them inviolably preſerved, till the period arrived when the enlarged population and increaſing commerce of mankind rendered its divulgement neceſſary, towards fulfilling the benevolent deſigns of that Providence who conſtituted man a ſocial and an inquiſitive being.

An inquiry has already in part been inſtituted into the real country and æra in which Hercules flouriſhed, and I have ſhewn, that neither the Hercules of Tyre, nor yet of Egypt, were the firſt whoſe actions are recorded on the page of hiſtory. There was, we have ſeen, a Chaldean (that is, an Indian) Hercules, or, as we have found him before denominated, an Hercules Belus, prior in time to all who bore the name; and upon that fact, which I hope to eſtabliſh beyond all doubt, depends a great part of the novel ſyſtem which I mean to purſue in the courſe of the Indian Hiſtory; for every man has his ſyſtem before him when he commences a great hiſtorical undertaking; and, if the ſyſtem be founded on a proper baſis, that is, of facts recorded in profane, compared with and

ſtrengthened

ſtrengthened by thoſe of ſacred, hiſtory, it is to be hoped that ſuch ſyſtem merits, and will find, ſupport.

For the information alluded to we are indebted to a celebrated and eloquent Pagan writer, whoſe account, in this inſtance, wonderfully corroborates the true ſyſtem of ſacred theological hiſtory. It is Cicero, who, after enumerating the reſpective genealogies of all thoſe who bore the name of Hercules in the ancient world, acquaints us, that " the Indian Hercules is denominated Belus ;"* and I hope, hereafter, in the regular hiſtory of ancient India, to make ſtill more and more evident what has already been aſſerted, that to this renowned Aſſyrian and Indian conqueror, who, under the name of Bali, engroſſes three of the Indian Avatars, is to be aſcribed the greateſt part of the numerous exploits of that celebrated perſonage in different quarters of the world; exploits of which the memory was deeply rooted, and continued for a long time to flouriſh, in every colony that emigrated from Aſia, deeply blended with their hiſtory and interwoven with their mythology. He was, as before obſerved, and the fact ought to be perpetually

* Cicero De Natura Deorum, lib. iii.

borne in mind, conſtantly compared, for the ſplendour of his actions and the extent of his power, to the SUN that illuminates and ſeems to govern the world; and the name of Baal, and Bel, was equally applied to both the monarch and the orb. Of theſe aſſertions there cannot, in any nation, be given more ſtriking and direct proofs than have already been brought forward reſpecting their prevalence in Britain: here, we have ſeen the ſacred fires in honour of BELUS once flamed over the whole iſland. Mr. Toland, in that part of his hiſtory of the Druids which has been ſo often referred to and in part extracted, but never before inſerted at length, gives the following account of theſe feſtival fires. "On May-eve the Druids made prodigious fires on theſe carns, which, being every one in ſight of ſome other, could not but afford a glorious ſhow over a whole nation. Theſe fires were in honour of Beal, or Bealan, Latinized by the Roman writers into Belenus, by which name the Gauls and their colonies underſtood the Sun: and, therefore, to this hour, the firſt day of May is, by the ab-original Iriſh, called LA BEALTEINE, or *the day of Belen's fire.* May-day is likewiſe called

called LA BEALTEINE by the Highlanders of Scotland, who are no contemptible part of the Celtic offspring. So it is in the ISLE OF MAN: and, in Armoric, a prieſt is ſtill called BELEE, or the ſervant of BEL, and the prieſthood BELEGIETH."*

This Indian Hercules, therefore, this enterprizing god-king Belus, is the true prototype of him who was worſhipped at Tyre, and was the great promoter of commerce and navigation; of him who was adored as the vanquiſher of Buſiris in Egypt, and whoſe twelve labours are the ſymbols of the Sun toiling through the twelve ſigns of the zodiac; of him, in ſhort, whoſe complicated hiſtory was in after-ages, with all its extravagances, adopted by the fabulous Greeks. One of the moſt curious and remarkable of the mythologic feats of Hercules was his ſailing in a golden cup, which Apollo, or the Sun, had given him, to the coaſts of Spain, where he ſet up the pillars that bear his name. On this paſſage Macrobius remarks, *Ego autem arbitror non* POCULO *Herculem maria tranſvectum, ſed navigio cui* SCYPHO *nomen fuit.*† From

* See Toland's Hiſtory of the Druids, p. 70.

† Vide Macrobii Saturnalia, lib. v. cap. 21, p. 522, edit. oct. 1670.

this fable of the golden cup, which was probably no more than a gilded veſſel, we may both collect in what manner the celebrated feats of Hercules are to be underſtood, and arrive at an important hiſtorical truth concealed under the allegory, that Hercules, or at leaſt a chieftain, or colony, aſſuming the name of their ſovereign, a circumſtance not unuſual in the earlieſt periods of time, viſited Europe, and tranſported thither the theological rites and civil cuſtoms of the Oriental world: but how they could perform with ſafety and ſucceſs ſo diſtant and hazardous a voyage, without the aid of the magnetic needle to conduct them, muſt be left to the conſideration of thoſe of my readers who may reject the hypotheſis above ſubmitted to them.

It ought not to be concealed, however, that by ſome mythologiſts, and eſpecially by the author of ſome letters, on this ſubject, to Sir Hildebrand Jacob, this myſterious vaſe, given by Apollo to Hercules, is contended to have been itſelf the mariner's compaſs-box, *by* which, not *in* which, he ſailed over the vaſt ocean. The ſame author contends, that the image of Jupiter Hammon, whoſe Libyan temple, according to Herodotus, took its riſe from

from Phœnicia, was nothing more than a magnet, which was carried about by the prieſts, when the oracle was conſulted, in a *golden ſcyphus*: that the famous golden fleece was nothing elſe: whence, he ſays, the ſhip which carried it is ſaid to have been ſenſible, and poſſeſſed of the gift of ſpeech; and, finally, that the high authority of Homer may be adduced to corroborate the conjecture, that the Phæacians, a people renowned for nautical ſcience, had the knowledge of the magnet; for he obſerves, either that certain lines in the 8th book of the Odyſſey, deſcribing the Phæacians veſſels as inſtinct with ſoul, and gliding, without a pilot, through the pathleſs ocean to their place of deſtination, allude to the attractive power of the magnet, or elſe are utterly unintelligible.* Whatſoever truth there may be in this ſtatement, it is evident, from the extenſive intercourſe anciently carried on between nations inhabiting oppoſite parts of the globe, *where the ſtars, peculiar to their own native region, could no longer afford them the means of ſafe navigation*, that the important diſcovery muſt be of far more ancient date

* See an Inquiry into the Patriarchal and Druidical Religion, by the Rev. Mr. Cooke, p. 27.

 than

than the year of our Lord 1260, to which it is generally aſſigned, and by the means of Marco Polo, a man famous for his travels into the Eaſt.

Concerning the Sexagenary Cycle, of which ſo much has been ſaid above, I find among my papers a ſhort eſſay, originally written for a reſpectable literary journal, which I ſhall beg the reader's permiſſion to inſert in this place, as it will tend greatly to elucidate many parts of this volume. The proof of the aſſerted fact, of the year anciently beginning in the Indian ſign Cartic, or the Bull, here adduced from the firſt authority of India, is not the leaſt important part of it.

ON THE SEXAGENARY CYCLE OF INDIA AND CHINA.

THE Hindoo aſtronomy, as it is gradually unfolded to us, opens an aſtoniſhing proſpect for the contemplation of the European philoſopher. It is a ſyſtem of perpetual cycles, extending upwards from their KREESHNA-PAKSHA, or cycle of the *bright half of the moon*, (that is, in plain Engliſh, a fortnight,) to

to millions of revolving years. Every deity of India, at leaſt all their Dii majores, have their allotted periods; and Brahma, Veeſhnu, and Seeva, preſide over their reſpective Calpas, Manwantaras, and Yugs.

Of theſe varied and multiform cycles, none are more important, or few more univerſally made uſe of, than the ſexagenary cycle.

In this aſtronomy there is one fact which has often excited the wonder of thoſe who are well acquainted with the haughty and ſelf-ſufficient character of the Indian Brahmin, who conſiders his country as the original ſeat and ſource of learning, whence it has flowed, by various channels, to the other ſtates and empires of the world, and who would therefore never condeſcend to borrow either the principles of his religion, or the elements of his aſtronomy, from the *mileeches*, or infidels, as he denominates the inhabitants of all foreign kingdoms. It is the very ſingular circumſtance of all the days in the week being named, in the Sanſcreet language, after the ſame planets to which they were anciently aſſigned by the Greeks and Romans. For the ſatisfaction of the reader, I ſhall exhibit thoſe Sanſcreet names, as they ſtand arranged in the

Preface

Preface to Mr. Halhed's Code of Gentoo Laws: — *Audeeta War*, Solis dies; *Soma War*, Lunæ dies; *Mungel War*, Martis dies; *Boodh War*, Mercurii dies; *Breehaſpati War*, Jovis dies; *Sookra War*, Veneris dies; *Saniſcher War*, Saturni dies.* Theſe planets are thus denominated, and are aſſigned to the particular days mentioned in the oldeſt books of Sanſcreet aſtronomy, eſpecially in the Surya Siddhanta. The deities preſiding over theſe planets have each their cycle, and the ſexagenary cycle in queſtion is that of Breehaſpati, or Jupiter.

Every one, who is at all acquainted with aſtronomy, knows that Jupiter performs his revolution round the ſun in the ſpace of twelve years, that is, ſpeaking generally; for, in fact, to adepts in that ſcience, it is known that his revolution is performed in eleven years, three hundred and thirteen days, and eight hours. That the Hindoos ſhould have ſo accurately aſcertained the period of his revolution at the diſtant æra, when the Surya Siddhanta, their oldeſt aſtronomical treatiſe, was written, is a ſurpriſing proof of their

* Halhed's Code, p. 41.

early

early and diligent obſervation of the heavenly bodies. That they *had* ſo far aſcertained it, is evident from this famous cycle's being nothing more than the amount of five of that planet's revolutions; for 12, multiplied by 5, produces the cycle of 60. The Chineſe alſo adopted, and, in the moſt remote periods of their empire, calculated the reigns of their emperors by the ſexagenary cycle. Martinius, in his Sinicæ Hiſtoriæ, p. 30, 31, has given us a long account of the ſexagenary cycle of China, the invention of which he acquaints us the Chineſe annals attribute to Hoang-ti, the ſucceſſor of Fo-hi; and, if we allow with ſome writers, Fo-hi to be Noah, and Hoang-ti his ſon Ham, we ſhall arrive at once at the utmoſt point of poſt-diluvian chronology. Without, however, allowing theſe romantic claims, ſo common with all Oriental nations, we may ſafely admit that it is one of the moſt ancient cycles formed by the Chineſe aſtronomers, ſince the whole hiſtory of the country is regulated by this important period. As for inſtance, the ſame author, ſpeaking of the birth of Con-fut-ſu, or, as we incorrectly call him, Confucius, ſtates that event to have taken place in the twenty-firſt year of the

Emperor

Emperor Ling-Vang, who flouriſhed in the thirty-firſt great ſexagenary cycle. P. 137.

The uſe of this grand cycle, in Oriental aſtronomy, ſeems to be, that by it the vaſt periods of their exaggerated chronology are more eaſily computed than they can be by ſingle years; which, in many inſtances, as in that of the Calpa or period of Brahma, and the aggregate of years included in it, defies the power of human calculation. Sir William Jones, in p. 115 of the firſt volume of Aſiatic Reſearches, having reduced to arithmetical numeration one of theſe periods, that of Rudra, found it amount to the enormous ſum of two quadrillions five hundred and ninety-two thouſand millions of lunar years. There is no end to calculation when a nation adopts ſuch a wild and prepoſterous hypotheſis, and computes the great maſs of time by the *bright* and *dark halves* of the moon's orb.

It begins now to be generally known in Europe, that the four great Hindoo periods, called the YUGS, and of which the aggregate amount is 4,320,000, are purely aſtronomical, being formed on the baſis of the preceſſion of the equinoxes, and the fantaſtical notion of

virtue decreaſing during thoſe four ages of gold, ſilver, copper, and earth, in the proportion of 4, 3, 2, and 1. To attempt, therefore, to trace back the cycle in queſtion beyond the preſent, or Cali, age, although the ante-diluvian period of 600 years, mentioned by Joſephus, and called, by the old Chaldeans, Neros, is aſſerted by M. Sonnerat to be only the multiple of this of 60, would be uſeleſs. It may gratify curioſity, however, to compare the age of the Cali Yug with the number of years elapſed in it, according to the ſexagenary cycle; and, in doing ſo, it is impoſſible to avoid remarking how comparatively nigh the number of years of this Yug, allowed by the Brahmins to have already revolved, approaches to the Moſaic chronology, eſpecially if we admit that of the Samaritan or Septuagint. On the 12th of April, 1791, 4892 years of that æra were expired, and 82 cycles of Jupiter had revolved; that year being the 56th of the 83d Breehaſpati period. Each of theſe cycles, and each of the years of which the cycles are compoſed, has, as is uſual in the Hindoo mythology, a numen or deity preſiding over it, the names of which are reſpectively enumerated in the volume of Aſi-

atic Refearches before cited. There is, in that volume, an obfervation relative to the year, both of the Sun and Jupiter, anciently opening in Cartic, which is the Pleiades perfonified, too curious and important to be omitted, fince it reminds me of a claffical paffage which I learned at a time when the planets ingroffed very little of my time and attention, but which taught us that the fun once *opened* the year in the conftellation of *the Bull.*

> Candidus auratis *aperit* cum cornibus annum
> Taurus.

> When Taurus, rifing with refulgent horn,
> In golden fplendour pour'd the vernal morn.

" It may be remarked, that in the foregoing arrangement of the *Breehafpati* years, *Cartic* is always placed the firft in the cycle of twelve; and, fince it is a main principle of the *Hindoo* aftronomy to commence the planetary motions, which are the meafures of time, from the fame point of the ecliptic, it may thence be inferred, that there was a time when the *Hindoo* folar year, as well as the *Breehafpati* cycle of twelve, began with the fun's arrival,

in

in or near the *Nacſhatra Critica*, or the Bull, on whoſe neck the Pleiades are placed in the celeſtial ſphere."

Before I conclude theſe ſtrictures on Abury, another circumſtance of ſtriking affinity between the Scythians and old Britons ſhould by no means be omitted.

In my parallel of the ancient Scythian and Indian ſuperſtitions, I have repeatedly mentioned the cuſtom of interring with the venerated kings, moſt beloved in each country, their favourite miniſters, women, horſes, arms, and accoutrements. In opening Silbury-Hill, together with the body of the inhumed monarch, the workmen found a bridle, a ſolid body of ruſt, which Dr. Stukeley purchaſed on the ſpot, and of which he has given an engraving. In other barrows, deſcribed in page 45, they found, together with the body, other pieces of armour, ſpear-heads of iron, knives, ſwords, gold rings, and fragments of golden ornaments. They likewiſe dug up ſeveral large beads of amber, ſome of glaſs enamelled: ſome were of a white colour, others blue and azure. Now roſaries of beads form a conſtant appendage to the Brahmin hermits or Yogee penitents, which they count with as much

much enraptured zeal as any enthuſiaſt of the Roman church, which imported this at the ſame time as it did the other ſuperſtitions of Aſia. The introduction of beads into religious ceremonies aroſe from the attachment of the Aſiatics, like the old Pythagoreans, to ſacred and myſtical numbers.

Concerning this bridle, it ſhould be farther obſerved, Dr. Stukeley affirms, that it was the bridle of an ancient Britiſh chariot, and hence preſumes, that the firſt Britiſh ſettlers, being an Eaſtern colony, learned to fabricate and make uſe of that kind of carriage from the Egyptians and other Eaſtern nations, who, even ſo early as the time of Joſeph, made uſe of chariots both in war and peace. He adds, that they are mentioned in the wars carried on by Joſhua againſt the Canaanites as being uſed by the latter, and that the Britiſh chariots have ever been famous, ſince the Romans in the height of their luxury and glory made uſe of Britiſh chariots.

Eſſeda cælatis ſiſte Britanna jugis.

On the contrary, I contend, that, as the Indians have ever made uſe of war-chariots, with a numerous train of which Porus attacked

tacked Alexander, and as the Scythians were accuſtomed to tranſport themſelves and families, over the vaſt plains of Tartary, in rude carriages of ſimilar conſtruction, if a foreign origin muſt be aſſigned them, they might full as probably, at leaſt, have derived them from that quarter as from Egypt.

THE ANGUINUM, OR SERPENT-EGG OF THE DRUIDS.

A SERPENT was always an important ſymbol in the ancient myſteries; a living one we have ſeen, in a former volume, was thrown into the boſom of the candidate for initiation in thoſe of Mithras; it was eſteemed an emblem of immortality, from the great age it ſometimes arrives at, and of regeneration, from the annual ſhedding of its ſkin. In the myſterious rites of Druidiſm it was a ſymbol not leſs in requeſt; the anguinum was a charm of wonderful power, and conſtantly carried, ſuſpended from the neck, on the boſom of the Druid. Pliny has thus deſcribed its formation. *Angues innumeri æſtate convoluti, ſalivis faucium*

 corporumque

*corporumque ſpumis artifici complexu glomerantur; anguinum appellatur. Druidæ ſibilis id dicunt in ſublime jactari, ſagogue oportere intercipi, ne tellurem attingat: profugere raptorem equo: ſerpentes enim inſequi, donec arceantur amnis alicujus interventu.** An infinite number of ſnakes entwined together, in the heat of ſummer, roll themſelves into a maſs; and, from the ſaliva iſſuing from their jaws, and the ſweat and froth of their bodies, that egg is engendered which is called anguinum. By the violent hiſſing of theſe ſerpents, the egg is forced aloft into the air, and the perſon deſtined to ſecure it muſt catch it in the ſagus, or holy veſtment, before it reaches the ground, or otherwiſe its virtue is loſt. It is neceſſary that he ſhould be mounted on a ſwift horſe, for the ſerpents will purſue the raviſher, with envenomed rage, to the brink of the firſt river, whoſe waters alone ſtop their purſuit. He adds, that this ceremony of gaining the anguinum is only to be undertaken at a particular period of the moon; that this egg was thought to render the poſſeſſor fortunate in every cauſe which he

* Plinii Nat. Hiſt. lib. xxix. cap. 3.

undertook

undertook and triumphant over all his adversaries; and, of his own knowledge, he asserts, that a Roman knight, who was agitating a suit at law, and addicted to Druidism, was put to death by Claudius Cæsar for entering the forum with the anguinum in his bosom, under the persuasion that it would influence the judges to give a decision in his favour.

Toland informs us that the ovum anguinum is, in British, called *glain-neidr*, or *serpent of glass*; and, in truth, the whole relation above inserted was no more than a fabricated tale of the Druids to impose on the vulgar.

Their boast, by this charm, to controul the current of destiny, added to their pretended skill in magic, served to bind down, in the indissoluble bonds of superstition, their abject British vassals, not less than the horrible incantations, with consecrated grass, of the Brahmins, tended to overawe and oppress the more timid race of India. Mr. Camden gives the following account of the remains of this superstition in Britain. "In most parts of Wales, throughout all Scotland, and in Cornwall, we find it a common opinion of the

 vulgar,

vulgar, that, about midſummer-eve, (though in the time they do not all agree,) it is uſual for ſnakes to meet in companies; and that, by joining heads together and hiſſing, a kind of bubble is formed, which the reſt, by continual hiſſing, blow on, till it paſſes quite through the body, and then it immediately hardens, and reſembles a glaſs ring, which whoever finds [as ſome old women and children are perſuaded] ſhall proſper in all his undertakings. The rings thus generated are called *Gleineu Nadroeth*; in Engliſh, ſnake-ſtones. They are ſmall glaſs amulets, commonly about half as wide as our finger-rings, but much thicker, of a green colour uſually, though ſometimes blue and waved with red and white."*

To theſe ſerpent-ſtones, formed in imitation of the imagined anguinum, as numerous and wonderful virtues were attributed as to the famous cobra-ſtone of the Brahmins, an ancient article of commerce at Surat. Mr. Toland, in addition, informs us, that they were worn about the Druid, as a ſpecies of magical gem; that they were in faſhion either

* Camden's Britannia, p. 815.

perfectly

perfectly ſpherical, or in the figure of a lentil, and were generally made of chryſtal and agate.*

I cannot conclude this article without obſerving, that Mr. Maſon, in his Caractacus, alluding to this rite of Druidiſm, has very poetically and accurately detailed the preceding relation of Pliny.

——— But tell me yet,
From the grot of charms and ſpells,
Where our matron ſiſter dwells,
Brennus, has thy holy hand
Safely brought *the Druid-wand*,
And the potent *adder-ſtone*,
Gender'd 'fore th'autumnal moon;
When, in undulating twine,
The foaming ſnakes prolific join;
When they hiſs, and when they bear
Their wond'rous egg aloof in air:
Thence, before to earth it fall,
The Druid, in his hallow'd pall,
    Receives the prize,
    And inſtant flies,
Follow'd by th'envenom'd brood,
'Till he croſs the chryſtal flood.

* See Toland's Hiſtory of the Druids, vol. i. p. 60.

LUSTRATIONS OF THE INDIANS AND OLD BRITONS.

THERE were many other evident relics difperfed over all the Gentile world of the religion and facred rites of the Brahmins; nor is the Chriftian world, at this day, entirely free from them, efpecially that portion of it in which the Roman Catholic religion flourifhes. At the entrance of all the Eaftern temples were placed veffels filled with confecrated water, with which the votaries at their entrance befprinkled themfelves; and this cuftom, there can fcarcely be a doubt, originated in India, where large tanks for the ablution of a people, whofe laws of unfathomable antiquity are not lefs immutable than thofe of the Medes and Perfians, to this day remain invariably placed in the front of their pagodas, without previous ablution in which the Hindoo dares not approach the altar of his God. The antiquity, therefore, and univerfality of this practice, as well as that of ufing confecrated *beads* in their worfhip of the Deity,

Deity, common to the Brahmins not leſs than the Druids, apparently demonſtrate from what primæval ſource the votaries of modern ſuperſtition, in Rome, have borrowed this Aſiatic rite. One incentive of theſe innumerable preſcribed ablutions was, doubtleſs, to obtain invigorated health in a relaxing clime; but the firſt origin is to be found in the precepts of religion; for, as they beheld that frequent ſubmerſion in water waſhed away the ſtains and leprous diſeaſes of the body, ſo from analogy they conceived that purifying element might gradually abſterge the impurities of the polluted ſoul. I ventured, in a former chapter of this work, when relating the countleſs ablutions of the Brahmins, to hazard an aſſertion, and hereafter I ſhall endeavour fully to prove it, that there was another incentive to ablution to be found in traditions handed down in the family of Noah relative to the purgation and purification which the earth underwent from the waters of the deluge. Spencer, in the following paſſage, ſpeaking of the Jewiſh purifications by water, is decidedly of this opinion: *Hanc ablutionem arbitror fuiſſe inter inſtituta vetera orta poſt*

MAGNUM DILUVIUM IN MEMORIA AQUA PURGATI MUNDI.*

We have ſeen what innumerable vaſes and baſons for the purifying water there were exfodiated in the ancient caverns of Salſette and Elephanta; and both the period of their fabrication and the cuſtoms of the Indians, *immemorially eſtabliſhed*, muſt prevent any idea being entertained that they were borrowed from any other people. Now that the Druids invariably uſed ſimilar rites is evident from the infinite number of hollow vaſes, or rock-baſons, as Dr. Borlaſe, in his chapter on the ſubject calls them, continually found ſculptured upon or adjoining to all the Carns, or mercurial heaps, of the old Druids. Some of theſe rock-baſons which he deſcribes are of conſiderable depth and breadth; are placed in regular and ſucceſſive order one below the other on the loftieſt eminences of their craggy temples, far beyond the reach of defilement, to catch, as it fell, the hallowed dew for luſtration, and to receive the pure white flakes of virgin ſnow, which, refined by the chemical hand of nature, de-

* Vide Spencer de Leg. Heb. p. 1099.

ſcended

ſcended from that heaven to which their prayers were addreſſed, unpolluted by thoſe earthy particles for ever blended with the water immediately derived from ponds and rivers. "I have obſerved," ſays Dr. Borlaſe, "ſo many of thoſe rock-baſons in the Carns of Cornwall, that I may venture to ſay there is hardly any conſiderable group of rocks in theſe weſtern parts which has not more or leſs of them. There are two ſorts of them; ſome have lips or channels to them, others have none. The ſhape of them is not uniform: ſome are quite irregular; ſome are oval; and ſome are exactly circular. They are frequently found on the tops of Logan, or rocking-ſtones, and ſhould therefore ſeem to have ſome affinity to, and be ſubſervient to, the ſame ſpecies of ſuperſtition." *

* Borlaſe's Antiquities of Cornwall, p. 242.

THE

THE TRANSMIGRATION OF THE DRUIDS THE LEADING FEATURE IN THE BRAHMIN RELIGION: AND, ACCORDING TO BOTH, THE WORLD WAS TO BE DESTROYED BY A GENERAL CONFLAGRATION.

IN that ancient book, the Inſtitutes of Menu, compiled, at leaſt, many centuries before Pythagoras was born, there is a long chapter conſiſting of one hundred and twenty-ſix ſlocas or ſtanzas, on TRANSMIGRATION AND FINAL BEATITUDE, and that chapter was perhaps the firſt public promulgation of this dogma in Aſia. The doctrine delivered in it is exceedingly curious, and by no means limits the journey of the metempſychoſis to human and beſtial forms: it impriſons the wandering ſoul in vegetables, and plunges it into the depths of the mineral world. All beings emane from the great ſpirit: "From the ſubſtance of that Supreme Spirit are diffuſed, like ſparks from fire, innumerable vital ſpirits, which perpetually give motion to creatures exalted and baſe." Stanza 15. Theſe, as they firſt proceeded from the great Brahme, after

after traverfing the univerfe, return to and are finally abforbed in him, as their centre. The Deity is there reprefented as punifhing only to purify his creatures; not to gratify his vengeance, but for the purpofes of example and reform. Nature itfelf exhibits only one vaft field of purgatory for the claffes of exiftence: eternal torments for temporal offences are utterly difclaimed. The meaning and refult of the whole feem to be fummed up in the 73d and 81ft ftanzas. "As far as vital fouls, addicted to fenfuality, indulge themfelves in forbidden pleafures, even to the fame degree fhall the acutenefs of their fenfes be raifed in their future bodies, that they may endure analagous pains." "With whatever difpofition of mind a man fhall perform, in this life, any act religious or moral, in a future body, endued with the fame quality, fhall he receive his retribution." On the fubject of FINAL BEATITUDE there occur, towards the clofe, fome moft fublime ftanzas on the omnipotence and omniprefence of the divine Spirit, worthy of the true religion itfelf, which I fhall notice hereafter, when more particularly examining that venerable fragment, concluding my remarks at prefent with felecting the

the following one more immediately connected with our subject. "Equally perceiving the supreme soul in all beings, and all beings in the supreme soul, the transmigrator sacrifices his own spirit by fixing it on the spirit of God, and thus approaches the nature of that sole divinity, who shines by his own effulgence." Stanza 91.

The foundation of this fanciful doctrine seems to have been a firm persuasion that the soul of man is formed of a substance not perishable like the body, but flourishing with unimpaired vigour through all the vicissitudes of existence. The support and general propagation of it among the philosophers of Asia was an anxious desire to account for the innumerable evils incident to life, and to vindicate Providence in its government of the world. The first opinion they undoubtedly had from the Noachidæ, of whom Menu, if not Noah himself disguised by mythology, ranked in the very first class. The second originated in the speculations of fanciful metaphysicians, who, fond of diving into mysteries beyond the grasp of man's limited comprehension, erected upon the sublime and solid basis of the soul's immortality an airy

superstructure,

ſuperſtructure, by no means naturally connected with it, or affording any juſt grounds for the ſupport of it. It has been aſſerted, that Pythagoras did not propagate the notion of the deſcent of the tranſmigrating ſoul into any frame below the human. But the antiquity and high authority of this recently-diſcovered volume ſhould, I conceive, have ſufficient weight with antiquaries to induce them to conclude, that Pythagoras, who doubtleſs derived this, with many other ſingular doctrines, from the Indian Brachmans, did not confine the wandering of the ſoul to the human frame alone; but inculcated its occaſional deſcent into brutal forms. It alſo greatly ſtrengthens the aſſertion of Cæſar, the truth of which has been warmly conteſted, that the Druids, who probably had this doctrine from the ſame primæval ſource, notwithſtanding ſome inconſiſtences to which ſuch an opinion gives birth, not only believed in the tranſmigration, but adopted the doctrine in all the latitude in which the original inventors admitted it.

The final deſtruction of the exiſting world by fire was, alſo, not leſs a tenet of the Brahmins than we have proved it was of the Indians;

dians; for, ſays Cæſar, *conditum mundum credebant, et aliquando* igni *periturum*. Among both ſects, probably, the doctrine was originally drawn from the ſame ſource, traditions derived from Revelation, relative to the apokataſtaſis of nature, prevalent in the family of the Noachidæ. In truth, this is the only rational mode of accounting for a dogma ſo univerſally received in the Oriental and Grecian ſchools; for the diſciples of Zoroaſter and Plato alike believed in the general conflagration; and the doctrine is confirmed by the ſolemn and decided voice of Scripture. The Chaldeans, or ancient Magi, taught that it would happen when all the planets met in conjunction in the ſign Cancer, in the ſame manner as the great deluge had taken place, when, according to their aſtronomical books, the planets were in conjunction in that of Capricorn.* The Stoics, who, alſo, believed in the deſtruction of the globe by the alternate violence of water and fire, conceived, that the grand cataſtrophe by fire would take place at the end of the annus magnus, or 36,000 common years; in which ſpace a com-

* Beroſus in Senecæ Nat. Queſt. lib. iii. cap. 29.

plete

plete revolution of the zodiac, by the preceſſion of the equinoctial points, after the ſuppoſed rate of a degree in one hundred years, would be effected. The conceptions on this head both of the Oriental and Greek philoſophers, according to Horus Apollo, were elegantly ſymbolized by the hiſtory of the phœnix, a bird fabled to be a native of the Eaſt and the only one of its ſpecies capable of exiſting at one period. At the expiration of the GREAT YEAR this bird is feigned regularly to appear, a prelude of its approaching diſſolution, and, having formed itſelf a neſt of the moſt fragrant ſpices, to depoſit it on the altar of the ſun at Heliopolis, where, being immediately ſet on fire by the rays of that ſun, ſhe, for ſome time, hovers over it, then plunges into the flaming bed, and is conſumed together with it. From its aſhes another phœnix ſprings, young, vigorous, and beautiful, the expreſſive emblem of regenerated nature and a new-formed world. It was in alluſion to this tradition of a general conflagration, in the opinion of Porphyry who relates the fact, that the Egyptians, annually, at the ſummer ſolſtice, marked their houſes, flocks, and trees, with red; and he imputes to the ſame cauſe the inſtitution of the celebrated pyrric,

or fire-dance, of the ancients.* The ſacred fires which the Druids kindled at the ſolſtitial period were probably the remains of ceremonies intended to perpetuate this tradition; and the knowledge of its powerful effect, and final deſtination to conſume the ignited globe, might be one ſource of the veneration paid to this element by the ancient Sabian idolaters.

THE DRUIDS, LIKE THE BRAHMINS, CONSTITUTED THE FIRST ORDER OF NOBILITY, WERE THE HEREDITARY COUNSELLORS OF THE KING, AND THE SOLE EDUCATORS OF YOUTH.

BY the ſame uſurped power which the Brahmins of India aſſume over the inferior caſts of India, did the Druids bow down beneath their arbitrary yoke not only the ſovereigns, but the people, of Britain. As they profeſſed to derive their power immediately from the Deity, with whom they equally affected an intimate communion; to the Deity alone, and the ſuperior of their order, they acknowledged their obedience was due. The remains of palaces, magnificent, but rude,

* Porphyry, lib. i. p. 94.

which

which Rowland and other inveſtigators of Druid remains have diſcovered in Angleſea, Cornwall, and their other principal ſtations, in theſe iſlands, evince, that, in the depth of their woody receſſes, they did not wholly reſide in damp and dreary caverns; but enjoyed all the conveniences, and occaſionally appeared in all the ſplendor, known in thoſe barbarous ages. Dion Chryſoſtom informs us, that they adminiſtered juſtice ſitting on thrones of gold, were ſplendidly lodged and ſumptuouſly entertained by the monarchs whoſe armies, in war, they animated to the field, and of whoſe counſels, in peace, they were the hereditary directors.* Thoſe caverns were their ſure retreats in time of danger, and the ſacred adyta in which the moſt myſterious rites of their religion were performed. There, in ſolitude and ſhade, they inſtructed the noble youth whoſe education was ſolely intruſted to their care, a circumſtance which gave them an unlimited ſway over the inclinations of their pupils, and bound them from their infancy in the chains of prejudice; there they unfolded the arcana of their philoſophy; there they

* Dion Chryſoſtom, p. 538, edit. Paris.

practiſed thoſe dreadful rites of magic to which their Brahmin anceſtors were ſo groſſly addicted in the Median mountains and the ſubterraneous temples of India; boaſting that they could draw down into their caverns the genii of the orbs, and controul the operations of aſtoniſhed nature. In theſe incantations a variety of conſecrated graſſes was uſed by the Brahmins of India, particularly thoſe called CUSA and DARBBHA, and the profound veneration of the Druids for the VERVAINE, to be cautiouſly gathered at the riſe of the dog-ſtar; of the ſacred wonder-working MISLETOE, to be cut off the parent-oak, by a white-robed Druid, with a golden hook, when the moon was only ſix days old; of the SELAGO, or hyſſop, and the SAMOLUS, or marſh-wort, gathered only by the holy hands of the prieſthood, with many ſuperſtitious ceremonies, as well as their uſe of them in their myſtical ritual, are too well known to be inſiſted on here, and are only mentioned to mark the conſonance of the opinions and practice of the two nations in this reſpect.

As the Brahmins never revealed to foreigners the awful ſecrets of their religion, ſo the Druids inviolably concealed from all but their

their own ſect the profound myſteries of their devotion. One of the moſt ſolemn vows in initiation was probably the preſervation of theſe myſteries in inviolable ſecrecy. That they muſt in the countries where they originally reſided have had tablets, if not books, in which as well their religious tenets as their aſtronomical calculations were recorded, is evident; but various cauſes may be eaſily conceived as operating either to their being left behind, or their deſtruction in the courſe of a tedious and perilous migration; and, living among ſtrangers, the renovation of them was not neceſſary. They thought traditional and oral knowledge ſufficient, and it certainly favoured the opinion of their doctrines being divinely inſpired.

As the young Brahmins paſſed a very long pupillage in the houſes of their preceptors, ſo did the ſcholars of the Druids: not leſs than twenty years were eſteemed an adequate period for the full initiation into their abſtruſe and complicated lore; and it is remarkable, that, as the moſt ancient Sanſcreet treatiſes in literature are written in ſtanzas, denominated *ſlocas*, ſo all the religion and philoſophical doctrines of the Druids were wrapt up in myſtical verſes, which the ſtudent committed to memory, and

their poetical compoſitions of this kind are computed to have amounted to 20,000 in number. Singular as this cuſtom of propagating the principles of knowledge may appear, it has the ſanction of names ſo eminent in ſcience as Pythagoras and Socrates, who taught their ſcholars after this manner, and left no written documents behind them. This practice indeed of inculcating ſcience *memoriter*, and by verſes, ſeems very generally to have prevailed in the remoteſt ages; for the moſt ancient and celebrated Law-Treatiſe of India is entitled Menumſriti, or Inſtitutes *remembered* from Menu, the firſt great legiſlator of the country, which were afterwards collected into a book, and will be largely commented on in the ſecond part of this volume. The preface to this work aſſerts it to have been originally compoſed in a *hundred thouſand ſlocas*, which the ſage Sumati, ſon of Bhrigu, for greater eaſe to the human race, reduced to *four thouſand*. The Vedas, alſo, it ſhould be remembered, are a metrical compoſition, and, when properly read, according to Mr. Halhed, are chanted after the ſame manner that the Jews, in their ſynagogues, from immemorial cuſtom, chant the Pentateuch.*

* Preface to the Gentoo Code, p. 26.

What

What ſciences, in particular, flouriſhed among the Druids beſides aſtronomy, which they ſeem to have carried to wonderful perfection for thoſe periods; moral philoſophy, whoſe ſublime and awful precepts they inceſſantly inculcated on their diſciples; muſic, whoſe ſolemn melody, breathed from innumerable harps, during the public worſhip, rouzed to tranſports of enthuſiaſm the votaries of that animated ſuperſtition; mechanics, which enabled them to elevate to ſuch ſurprizing heights the immenſe maſſes of ſtone diſcourſed of above; and botany, to which a race conſtantly reſiding in woods, and accuſtomed to uſe plants and herbs of a ſuppoſed myſterious efficacy in the rites of divination, could be no ſtrangers:—what ſciences, I ſay, beſides theſe, they might have cultivated, the impenetrable darkneſs, in which they delighted to bury themſelves and their purſuits, muſt ever prevent our knowing. An acquaintance with geography is indeed allowed them by Cæſar; but, to a race ſo entirely ſecluded from the reſt of the habitable globe, little more of that ſcience could be known than what they might learn from the Phœnician and Grecian navigators, who ſucceſſively viſited the coaſt of

Britain. Ignorant of its external ſurface, however, the deep and productive mines, with which the iſland abounded, afforded that inquiſitive race a noble opportunity of contemplating its internal wonders, and advancing far in the knowledge of minerals, metals, gems, and other productions of the ſubterraneous world. Of geometrical knowledge, alſo, no inconſiderable portion may fairly be aſſigned them, as being ſo intimately connected with aſtronomy, and the mechanical arts in which they had evidently made ſo great a proficiency. Dr. Borlaſe, indeed, from his own perſonal inveſtigation, greatly confirms this latter poſition; for, on one of the rocks of the famous Karnbre-Hill, in Cornwall, he diſcovered a very regular elliptical baſon, ten inches by fourteen, which, he obſerves, could hardly be ſo exactly delineated, without ſtationing the two focuſes of the ellipſis mathematically; a ſtrong evidence that not only the ſaid baſon was made by the Druids, but that they underſtood the principles of geometry.*

* Borlaſe's Antiquities of Cornwall, p. 119.

THE

THE STAFF OF BRAHMINS, THE ORIENTAL TIARA, AND WHITE VESTMENTS OF THE PRIESTS OF MITHRA, WERE ALL IMMEMORIALLY USED BY THE DRUIDS OF BRITAIN.

THE Druids invariably carried a ſacred wand, or ſtaff, in their hands, which is one of the diſcriminating ſymbols by which the Brahmin order is known; and, being conſtantly uſed by them in their rites of magic, probably came from them, to be employed in ſimilar ceremonies throughout all the Eaſt. The rod, or caduceus, of Hermes, the weſtern Mercury, intwined with ſerpents, that ſacred Aſiatic ſymbol for ever occurring in the Mithriac myſteries, and the ſacred thyrſi uſed by the frantic bacchanals in the myſteries of Iſis, have, I conceive, a very near relation to the Brahmin ſtaff and the Druid wand. The Perſian youths, who, on the pompous proceſſion deſcribed by Curtius, attended the horſes of the ſun, were arrayed in *white garments*, and bore in their hands *golden rods*, or *wands*, point-

ed at the end in imitation of the ſolar ray.* This explanation immediately points out its alluſion in the ancient myſteries which were all relics of the original ſolar ſuperſtition. It ſymbolized the ſolar beam that explores Nature's moſt ſecret depths, and penetrates into the abyſs of matter. Diviners, therefore, in their lofty pretenſions to be acquainted with her arcana, and, as if converſant with her myſterious operations, in their nocturnal orgies, waved on high the ſolar wand, in circles imitative of the revolution of his orb.

I would by no means be underſtood as applying this obſervation to the *rod of Moſes*, by which Aaron wrought before the hardened Pharoah the prodigies of Egypt. It unfortunately happens, that, in this as in many other delicate inſtances which have before occurred, the Moſaic and the Pagan cuſtoms, generally eſtabliſhed in Aſia, very nearly correſpond, and it might be thought that I, therefore, ought to conſider the latter as corruptions of the former; but the hypotheſis which I have adopted, added to the allowed high antiquity of the Indian nation, does not always admit

* See Quinti Curtii, lib. iii. cap. 3.

of my doing this. It ſhould be remembered, alſo, that the Deity, out of his indulgence to the weakneſs of human nature, permitted the Hebrew nation to retain in their ritual a few of the ſacred ſymbols of their Aſiatic neighbours; as, for inſtance, that of *fire*, ſanctifying the ſymbol by its adoption into a nobler and purer ſyſtem of devotion. In truth, the rod of Moſes was originally the paſtoral wand with which he guided his flock; from thoſe flocks he was taken to be the paſtor of Iſrael; with that ſimple inſtrument he was enabled, by Jehovah, to awe the ſovereign of Egypt, and to confound the magicians oppoſed to him. Thoſe magicians, indeed, had their rods, ſuch as we have deſcribed peculiar to their iniquitous profeſſion; but that of Moſes, by annihilating the others, proved at once the ſuperiority of its origin, and the irreſiſtible might of him under whoſe auſpices it was employed. Aaron, alſo, had his peculiar rod, that bloſſomed, was ſolemnly depoſited in the ark, and, on all ſolemn occaſions, ornamented the hand of the high prieſt of the Jewiſh nation. The heads of all the tribes had alſo their reſpective rods; but theſe are to be conſidered rather as badges of diſtinction than as

ſacred ſymbols; for *virga* is frequently in Scripture uſed in the ſenſe of ſceptre.

The Druids, alſo, wore on their heads a tiara of linen, very much reſembling, in form, that of the Brahmins, and which, in the preceding volume, it has been obſerved, conſiſted of a piece of muſlin, many yards in length; and, as every thing in their worſhip had an alluſion to the ſun and planets, rolled round in form of a turban, to imitate the convolutions of the orbs. The Egyptian prieſts performing the ſacrifice to the ſun, repreſented in one of the plates of the ſecond volume of this work, wear on their heads this tiara, which riſes in the form of a *cone*; in Aſiatic mythology, a conſtant emblem of the ſun. The high prieſt of the Jewiſh nation wore a tiara of this kind, which was called *cidaris*; but, to prevent any miſtaken alluſion to the ſolar worſhip, a golden plate was placed on the front of it, on which was conſpicuouſly engraven the awful name of Jehovah. Theſe parts of the ancient dreſs and ornaments of the Aſiatic prieſts are viſible in the *croſier* and *mitre* of the epiſcopal order of Europe, now ſanctified by their uſe in the ſervice of that God who made the ſun and all the hoſt of heaven.

White being univerſally eſteemed in Aſia to be the emblem of purity, that purity which a thouſand ablutions and ceremonial purgations were intended to inculcate, as well for the ſake of religion as of health, in regions bordering on the torrid zone, in veſtments of that colour, the prieſts of India, Perſia, and Egypt, conſtantly officiated at the altar of Deity. The ſagus, or holy veſture, of the ſacrificing Druid was alſo invariably white; their oracular horſes, and the ſteers devoted to the ſacrificial knife, were obliged to be of the ſame colour. The greater part of the habiliments of the Jewiſh high-prieſt conſiſted of the fineſt white linen; the dreſs of the higheſt claſs of the ſacerdotal order of this day is white; nor can any veſture be imagined more proper for man when he approaches the ſpotleſs ſhrine of a Deity, whoſe eyes are too pure to behold iniquity. Before we quit this ſubject, it is worthy of obſervation, that, although we know the ſacred tunic of the Druids, when engaged in religious rites, was white; yet it is not in our power exactly to aſcertain the compoſition of that tunic; it was moſt probably of linen, but that article they could only have from the Eaſt, where it was cultivated, and formed a branch

of lucrative commerce in the earliest ages. The manufacture of linen was not introduced into Britain till the time of the Romans, and that valuable commodity, therefore, must have been brought hither by the Phœnician traders in exchange for the tin of the Cassiterides. Of that commerce I shall speak extensively in the succeeding section.

FINALLY, THE CIRCLE AND THE CRESCENT, THE FORMER THE PECULIAR CHARACTERISTIC SYMBOL OF BRAHMA, THE LATTER THAT OF SEEVA, WERE CONSPICUOUS ORNAMENTS OF THE SACERDOTAL ORDER OF ANCIENT BRITAIN.

ONE of the four hands of the Indian deity Brahma, in all pictures and sculptures, is invariably decorated with a circle, which has already been declared to be the mystic emblem of revolving cycles, and often of the grand round of eternity itself.* The circular form in which the Druids delighted to erect not only

* See Sonnerat's Voyages, p. 11, Calcutta, Octavo edition.

their

their ſacred but other edifices, their circular mode of adoration, the tremendous circle uſed in magical incantation, and ſo eſſentially neceſſary to the deſigns of the ſorcerer, that, without that circle duly deſcribed, no ſucceſs attended his moſt elaborate efforts to conjure up from Erebus the ſubject dæmon;—all theſe, added to various other facts before-enumerated, demonſtrate their frequent uſe of and ſupreme veneration for this Indian ſymbol.

On the ancient gold coins found in the year 1749, in the middle of the ridge of Karnbre-Hill, in Cornwall, thus denominated from the multitude of karns ſtill viſible upon it, coins, which, I conceive, are ſatisfactorily proved by Dr. Borlaſe to bear the ſtamp of the rude Britiſh mint in times coæval with the Druid power in theſe iſlands, among other ſymbols immediately referring to the Sabian worſhip of that ſect, the circle, or wheel, conſtantly occurs, together with round balls, ſtrung in rows, like beads or pearls, and rings pierced like the diſcus, which exhibits the exact reſemblance of the chakra of Brahma. The more prominent object on all is the horſe, which Dr. Borlaſe, impreſſed with the idea of the fighting-chariots of the old Britons, takes to

be

be the horſe attached to the Eſſeda, deſignated by the wheel. But as theſe coins were found on ſo ſecluded and conſecrated a ſpot, and have every mark of remote antiquity, I am of opinion, that the horſe of the ſun was intended by it, that ſun of whoſe orb the wheel and the circle were the unvarying ſymbols; and I am the rather inclined to indulge this opinion, on account of the occurrence of another ſymbol upon theſe coins, certainly much more connected with the rites of Druidiſm than the din of battle. It is the LUNAR CRESCENT, on the conſideration of which, as a ſymbol of that order, I muſt now enter.

The creſcent conſtantly adorns the image of Seeva, when accurately deſigned by the Indian artiſt. It is engraved on his forehead, and is probably intended to be alluſive to his mythological union in character with Chandra, the moon perſonified. Now Seeva's more general appellation in India is Eſwara, and the remarkable ſimilitude as well between the names as characters of Oſiris and Iſis, of Egypt, and the Eſwara and Iſa, of India, has been repeatedly pointed out. Iſis generally bears on her head the lunar creſcent, and the Greeks, imitating the Egyptians, placed that

crefcent on the head of Diana, particularly her whom they denominated Diana Lucifera. Various ftatues of the latter deities may be feen thus ornamented in Mountfaucon's Antiquities. Efwara, however, it fhould be obferved in the complicated Indian mythology, is not *married* to Ifa, in her lunar capacity, as Ofiris is to Ifis, in the Egyptian; for Chandra fhines to the Indians a male divinity; Seeva, or Efwara, means properly the *folar fire*, that fire which deftroys and regenerates, that fire a vafe of which he conftantly bears in one of his hands; and the lunar light being but the reflection of the fun's, in that manner the character of the latter is, as it were, neceffarily abforbed in the mythological character of the former. On this account Seeva is decorated with the crefcent; and hence, in the Bhagvat Geeta, he is called "the God with the crefcent at Benares."*

The Druids, on their great feftivals, wore on their garments, or carried in their hands, a crefcent of gold, filver, or other metal. This ornament has long glittered on the banners of the Eaft, the aufpicious emblem of rifing

* Bhagvat Geeta, p. 81.

power

power and expanding glory; but, in that signification, the crescent could scarcely be applicable to the sequestered Druids. The use of it, therefore, can only be considered as a custom, originating in a system of astronomical superstition, like that to which the Brahmins and the Druids were devoted, who attended with equal anxiety to the vicissitudes of that orb; and by her motions regulated their most sacred festivals. It was when the moon was *six days old*, according to Pliny,* that the latter marched in solemn procession to gather the hallowed misletoe; and it was from that precise period, every thirtieth year, that they began to count anew the months and years which formed their celebrated cycle of that duration. In the second volume of Mountfaucon's Antiquities, opposite page 276, there is a sculpture that remarkably illustrates this relation of Pliny. It is on a bass-relief, found at Autun, and represents the Archimagus, bearing the sceptre, as head of his order, and crowned with a garland of oaken leaves, with another Druid, not thus decorated, approaching him, and displaying in his right hand a crescent of

* Plinii Nat. Hist. lib. xxv. cap. 44.

the ſize of the moon, when ſix days old. By the aſpect and poſture of the latter, he ſeems to be ſome Druid aſtronomer, in the act of informing his chief that the day of that high feſtivity was arrived, on which either the miſletoe was to be cut, or the new period to commence its revolution. On the Karnbre coins it repeatedly occurs, and ſometimes two or three creſcents are ſeen on the ſame coin.

I cannot conclude this final head of the extenſive parallel which has now been drawn between the Druid and Indian ſuperſtitions, without obſerving that there is another kind of circle repeatedly occurring among the ſtone monuments of the Druids, that of the *ellipſis*, which can ſcarcely fail of impreſſing the mind, that ſeriouſly reflects on all the proofs of their wiſdom previouſly enumerated, that they were ſo far advanced in aſtronomy as to have known the elliptical courſes deſcribed, in their revolution, by the heavenly bodies, a circumſtance not ſuſpected in modern Europe till the time of the ingenious Kepler, who was as great a geometrician as an aſtronomer. The hypotheſis of Kepler, however, was by no means at firſt generally believed by aſtronomers, till Caſſini and Newton, by their ſtill profounder re-

fearches in philofophy, placed the matter beyond the poffibility of doubt. This their veneration for the aftronomical fymbol of the crefcent may be alfo regarded as an additional proof that thofe crefcent-like temples, in Anglefea and Orkney, which fome have miftaken for amphitheatres, were really *temples to the moon*.

THE GENERAL RESULT OF THE PRECEDING OBSERVATIONS.

FROM the evidence above fubmitted to the candid reader, he will be able to form his own judgement concerning the truth or futility of the original propofition with which I fet out, viz. that a colony of priefts, profeffing the Brahmin religion, and educated in the great fchool of Babylon, actually emigrated, in the moft early periods, from Afia, with the Japhetic tribes who eftablifhed themfelves in Europe. To ftate precifely the exact æra of that migration is impoffible at this diftance of time; but, from the evident mixture of the leading principles and peculiar rites of the Sabian idolatry with thofe of the pure patriarchal

chal theology, it muſt have happened after the period in which Belus and his deſcendants, the great corruptors of the Noachic ſyſtem of faith, had introduced thoſe idolatries among their ſubjects of the Greater Aſia.

The Indians, at that time, formed a diſtinguiſhed part of the Perſian empire; for we have ſeen that their firſt dynaſty, commencing under an iniquitous prince, named Bali, deſtroyed by the burſting of a marble pillar at the very moment he was blaſpheming his Maker, ſate on the throne of Perſia before the whole nation croſſed the Indus, never to return. This general migration probably took place immediately after that fatal event, which ſo forcibly points to us, under the veil of Eaſtern mythology, the deſtruction of Babel, and the conſequent diſperſion. The Hebrew chronology places the diſperſion, or, at leaſt, the birth of Peleg, (at which period the Scriptures aſſert that event to have taken place,) in the 101ſt year after the flood; but, as that period ſeems too early in poſt-diluvian annals for ſo great an increaſe of the human ſpecies to have taken place, as muſt be ſuppoſed on the hypotheſis of a vaſt empire formed, and Aſia overflowing with numbers, and as we may without

impiety embrace a ſyſtem of chronology leſs perplexing to that hypotheſis, ſo many learned men have adopted the Samaritan chronology, which computes that event to have taken place about the 400th year after the flood. By this rational mode of computation, a variety of difficulties, otherwiſe ſcarcely ſurmountable, are got over. The remembrance of the grand diſſolution might by that time have grown more faint in their minds, and their horrors ſo far abated, that they may, with leſs outrage to probability, be ſuppoſed capable of erecting a tower to brave the power of the Deity, who, in his wrath, had deluged the former guilty world; and the earth itſelf, by the powerful action of the ſun and winds during this extended interval, better prepared in every region to receive the ſwarming multitudes that were now deſcending from the overcharged plains of Shinar and all the mountainous regions of Aſia to the abodes deſtined for them by Providence. In adopting this, which appears to me the more plauſible ſyſtem, I would by no means be underſtood to intimate that no partial migration towards the countries nearer the eaſtern limits of the world, previouſly to the grand diſperſion, might have taken place: on

the

the contrary, I am very much inclined to believe that Noah himſelf, who lived 350 years after the flood, attended by the more virtuous of his deſcendants, diſguſted with the increaſing idolatries of Shinar, did actually retire from that polluted plain, and lay the foundation of the great empires of India and China, as contended for by Raleigh and Shuckford; though their hypotheſis of the ark, reſting on the Indian Caucaſus, cannot, conſiſtently with the ſacred writings, be maintained. One of my principal inducements for this belief is, that the pious patriarch is by this means removed from all participation in the counſels of that nefarious race, who, after the ſignal deliverance of their great anceſtor from a watery grave, dared, by that erection of Babel, ſo atrociouſly to inſult the power and providence of the Moſt High. But this ſubject, and others connected with it, will be hereafter diſcuſſed more at large in their proper place, the Indian Hiſtory; and are here only noticed as preparatory to future ſtrictures in this volume on the Inſtitutes of Menu, which, in the main, may be conſidered as the work of that primæval legiſlator.

The ſum, therefore, of the preceding remarks is, that the great outlines of the Brahmin creed of faith, conſiſting of an heterogeneous mixture of the principles of the true and falſe religion, were formed in the ſchool of Chaldæa before they left Shinar: that after the diſperſion, purſuing the decrees of Providence in the peopling of the world, they migrated from Perſia, and the country in its neighbourhood, to regions ſtill nearer the riſing ſun; bearing with them, acroſs the Indus, the new-formed code of religious and political laws, afterwards enlarged, purified, and accommodated to their ſituation in a different region; a region in which innumerable ablutions and other local ſuperſtitions were indiſpenſable: that they were ſtill divided into many ſects bearing the name of Brahma, Veeſhnu, Seeva, and Buddha; and that Thibet, the higheſt and moſt northern region of India, was peopled with Brahmins of the ſect of the laſt-mentioned holy perſonage, who appears from indubitable evidence to be the Mercury of the weſt: that theſe prieſts ſpread themſelves widely through the northern regions of Aſia, even to Siberia itſelf; and, gradually mingling with the great body of the Celtic tribes who pur-

ſued

ſued their journey to the extremity of Europe, finally eſtabliſhed the Druid, that is, Brahmin, ſyſtem of ſuperſtition in ancient Britain.

This, I contend, was the firſt Oriental colony ſettled in theſe iſlands. In the courſe of ages, their extenſive commerce led hither Phœnician colonies in queſt of that tin which they exchanged for the fine linen and rich gems of India. The Phœnicians, whoſe anceſtors were educated in the ſame original ſchool with the Brahmins, ſuffered not the ardour of Aſiatic ſuperſtition to ſubſide, but engrafted upon it the worſhip of the Tyrian Hercules, and other rites of that ancient nation. How aſtoniſhingly great that commerce was, and of what nature thoſe rites were, are points which will be amply diſcuſſed in the Diſſertation that follows.

END OF THE DISSERTATION ON THE ORIGIN OF THE DRUIDS.

INDIAN ANTIQUITIES:

VOL. VI.

PART II.

A NEAR VIEW of the MASSY COLUMNS of STONEHENGE, *by Moonlight*. PLATE IV.

Barlow sculp.

To the Rev.d Samuel Parr, L.L.D. my preceptor in Youth and my firm Friend in more advanced Life, this Plate, in grateful acknowledgment of Science acquired and Talents improved, is respectfully inscribed, by

T. M.

A

DISSERTATION

ON THE

COMMERCE CARRIED ON IN VERY REMOTE AGES

BY THE

PHŒNICIANS, CARTHAGINIANS, AND GREEKS,

WITH THE

BRITISH ISLANDS,

FOR THEIR

ANCIENT STAPLE OF TIN;

AND ON THEIR

EXTENSIVE BARTER OF THAT COMMODITY FOR THOSE
OF THE INDIAN CONTINENT:

THE WHOLE CONFIRMED BY

EXTRACTS FROM THE INSTITUTES OF MENU,

AND INTERSPERSED WITH

STRICTURES ON THE ORIGIN AND PROGRESS

OF

NAVIGATION

AND

SHIP-BUILDING IN THE EAST.

DISSERTATION, &c.

GENERAL ARGUMENT.

The Hercules of Tyre probably the ſame Perſonage as the Chaldean and Indian Belus.— Hercules, under the Name of Melicartus, aſſerted by the Ancients to have firſt explored the Caſſiterides for Tin.—And the Name BELERIUM, *in Conſequence, given by the ancient Geographers to the weſtern Extremity of Cornwall. — A retroſpective Survey taken of the Sciences and Commerce for which Phœnicia was moſt celebrated.—Some Account of their Trade to Spain, and the immenſe Riches anciently obtained from the Mines of that Country. — The Bullion of Spain tranſported in Phœnician Veſſels by Way of the Mediterranean and Red Seas to India.— Their Communication from Gadira, the modern Cadiz,*

Cadiz, with the British Islands.—An Account of the Tin-Mines of Cornwall, of the different Kinds of Ore found there by the Miners, and their Method of smelting and refining it; with a History of the Tin-Trade, during those most ancient Periods.—Its Importance to the Country at large insisted on, and the Policy and Wisdom of the Court of Directors in reviving this interesting Branch of British Commerce with India, stated as the just Subject of national Applause.—The successive Voyages undertaken by the Carthaginians and Greeks to Britain, on the same Errand, detailed.—The principal Articles that formed the ancient Commerce of Egypt and Persia enumerated.—The Origin and gradual Progress of the Science of Navigation and Ship-Building in Asia.

I SHALL commence this Dissertation and the observations which I have to offer relative to the ancient commerce carried on between the natives of this island and those of Asia, but more particularly the Phœnicians,

Phœnicians, by informing the reader, that the oldeſt claſſical appellation which we have for the extreme weſtern point of Cornwall, called by us the *Land's End*, is BELERIUM, miſpelt indeed Bolerium in Ptolemy's Geography,* but reſtored to its right orthography by Diodorus Siculus,† who writes the word Belerium. Ancient Britiſh writers of the firſt eminence tranſlate this word, "the Promontory of Hercules," and both the original term and the tranſlation bring back to our recollection that firſt Aſſyrian and Indian Belus, who, a celebrated Pagan writer, even the wiſe Cicero himſelf, affirms, was the true Hercules. Now that Hercules was the founder of Tyre; and the Tyrians themſelves, in the time of Herodotus,‡ boaſted that their city was then two thouſand three hundred years old, which account, though exaggerated by a few centuries, is much nearer the truth than the vaunted origin aſſigned to moſt of the great cities of Aſia, and is in a great degree conſonant with the hypotheſis here contended for.

* See Ptolomæi Geograph. lib. iii. cap. 3.

† Diod. Sic. lib. v. cap. 22.

‡ Ibid. lib. ii. cap. 43.

That hypothesis is still more strongly confirmed by a retrospective glance on the mode of superstition predominant in Tyre; for the two principal deities, anciently worshipped in Phœnicia, were the SUN and MOON, the one under the name of Baal, or Belus, whose symbol was fire, so congenial with the Bealtine, or fires of Belus, in these islands, discoursed of above, and Astarte, the Ashtaroth of Scripture, who was represented, in the great temple of Hercules at that city, under the form of a female with the horns of a bull placed upon her head, and between them a precious gem, of great magnitude and splendor, which by night illumined the whole temple. Lucian, who relates this fact, calls that gem λυχνις, by some thought to mean the carbuncle, a precious stone fabled to shine brightest in darkness, and therefore the proper ornament of an idol intended to represent the silver empress of the night.

Another corroborative circumstance is, that the Phœnician mythological history, according to Selden, enumerates no less than three different Baals; first, Baalsamen, which signifies the *Lord of Heaven*, and means, in an appropriate sense, the Sun; secondly, Cronus, or

or Baal; and, thirdly, Zeus Baal, or Jupiter Belus. These are probably the respective nominal heads of the solar and other dynasties of that name, established in the earliest ages on the imperial thrones of Asia, and, doubtless, all have immediate reference to and connection with the oldest or Assyrian Belus, canonized in the Sun, the great conqueror of the land and navigator of the ocean. The colonies that sailed to distant shores assumed the renowned name of the founder, and imparted it with the Phœnician worship to the regions and people which they visited.

Another name of the Tyrian Hercules was Melicartus, from Melek-carthe, which Bochart translates, *King of the City*,* and it is expressly asserted by Pliny, that Melicartus (corruptly written in our copies Midacritus) first brought tin from the island Cassiteris;† a Greek word which has exactly the same signification with Baratanac, probably a translation of it, for it means the *tin island*; but to what particular part of this remote country from

* Bochart's Canaan, p. 709.

† Vide Plinii Nat. Hist. lib. vii. cap. 56.

Tyre they alluded by that term ſhall be more fully explained hereafter.

The principles of navigation, and of its ſiſter aſtronomy, are univerſally aſcribed by the ancients to the Phœnicians. We are informed by Sanchoniatho, in a fragment extant in Euſebius,* that Ousous, one of the moſt ancient heroes of that nation, took a tree which was half-burnt, cut off the branches, and firſt ventured upon the vaſt ocean. This aſſertion comes well enough from an atheiſtical Pagan writer who diſcarded all belief of the deluge and the veſſel of Noah; but the ſons of the holy patriarch who witneſſed that flood, and the building, according to juſt geometrical proportions, of that veſſel; thoſe who, for a whole year, had tenanted the watery deep, who had marked the fury of adverſe winds, and the violence of the raging waves, doubtleſs knew ſomething more of naval architecture and navigation than is here pretended. The authority of Moſes himſelf may be fairly urged againſt this ſtatement, for that writer expreſſly declares, that the ſons of Japhet, that is, our

* Præparatio Evangelica, lib. i. p. 35.

Gomerians,

Gomerians, in their firſt emigration from the continent of Aſia, paſſed over into the iſlands and took poſſeſſion of them: *by theſe were the iſles of the Gentiles divided in their lands.* Gen. x. 5. This evidently confirms the hypotheſis on which the Hiſtory of Hindoſtan proceeds, that navigation, like moſt other ſciences, was of antediluvian original, the principles of which were known to the Noachidæ and their immediate deſcendants, who ſettled in the diſtricts where the ark reſted, but all remembrance of which was in ſucceeding ages loſt by thoſe who emigrated to regions very remote from that favoured portion of Aſia. If this had not been the caſe, how came it to paſs, that, for many centuries afterward, the light of riſing ſcience and all the principles as well as practice of the arts generally deemed uſeful flowed thence, as from a common centre, to illuminate diſtant nations, ſunk in the groſſeſt ignorance and barbarity.

Not leſs deciſive is the voice of Pagan antiquity in referring to that enterprizing race the invention of aſtronomy, and particularly of the conſtellation which we denominate the Leſſer Bear, on the point of whoſe tail on the

ſphere is fixed the pole-ſtar, that ſtar, whoſe brilliant and ſteady light, emaning from the centre of the arctic circle, ſerved and ſtill does ſerve as an unerring guide to thoſe whom conqueſt or commerce induce to traverſe the pathleſs ocean. The Greeks, indeed, invading the rights of an older race, have attributed to Thales the honour of firſt claſſing together the ſtars in this aſteriſm; but its prior name of PHŒNICE, frequently beſtowed upon it even by the Greeks themſelves, is a ſufficient refutation of this unjuſt claim.

To the particular cultivation of theſe ſciences and of that commerce which they extended in time to the remoteſt regions of the earth, the Phœnicians were irreſiſtibly impelled by their ſituation on a narrow ſlip of land ſtretching along the ſhore of the Mediterranean Sea between the 34th and 36th degree of north latitude. Inhabiting a barren and ungrateful ſoil, they were obliged by unwearied induſtry to correct the deficiencies of nature, and by extenſive commercial enterprizes to make the abundant wealth of diſtant nations and more fertile regions their own. They ſoon began to ſend forth colonies to all the ſurrounding

nations

nations that would receive them; they eſtabliſhed an intercourſe with all the iſlands of the Mediterranean Sea, and with the principal maritime cities of Perſia, India, and Egypt. The ports of the Arabian Gulph were crowded with their veſſels; they were the general factors of that Oriental world, in the very centre of which they reſided, and all trade was carried on in Phœnician veſſels: in a word, they were the BRITONS OF REMOTE ANTIQUITY.

For the reaſons and on the grounds already ſtated to the reader in the preceding chapter, I have ſuppoſed that the earlieſt poſt-diluvian navigators of the ocean had the knowledge and uſe of the *magnetic needle* imparted to them by the father of the renovated world, or one of the ſacred OGDOAS preſerved in the ark, which was piloted through the raging billows by means of that wonderful guide, under the guardianſhip of divine Providence. I ſee no reaſon to retract that opinion, for it is ſcarcely credible, that without it the firſt colonies from Aſia could ever have reached in ſafety the diſtant and dangerous ſhore of Britain. By the ſame channel it probably came to the Phœnicians, who might have the art to keep

it ſecret from the Greeks, as they did, for a long period, the rich ſource whence they derived that immenſe quantity of tin with which they ſupplied the Aſiatic markets. Leaving, however, uncertain though not improbable conjecture, let us advert to what genuine hiſtory records of the gradual progreſs of the Phœnician mariners in queſt of that commodity towards the weſtern limits of Europe. The reader will pleaſe to obſerve, that I am not now tracing the footſteps of the firſt ſettlers to Britain, but of that adventurous race of merchants who firſt imported to her ſhores the rich productions of Aſia and Africa, when population was increaſed, and kingdoms, powerful though barbarous, were formed amidſt her woody receſſes.

To the iſlands ſcattered over the Mediterranean, and the neighbouring ports of the Aſiatic continent, were probably confined the firſt rude efforts of Phœnician navigation. By degrees they grew bolder, and coaſting weſtward along the ſhore of the Mediterranean, but ſeldom daring to loſe ſight of it, they diſcovered the ſouthern point of Spain. That ſouthern point was the mountain Calpe, or modern rock of Gibraltar, ſituated on the Fretum Herculeum, or Straits

of

of Hercules, and the ſpot on which that hero is aſſerted to have erected the famous columns which bear his name; or rather, to quit mythology, the vaſt rock of Calpe itſelf is one of thoſe columns, and the mountain Abyla, on the oppoſite coaſt of Africa, is the other. They were thought to be the extreme boundary of his voyage weſtward, and the ſtory of his opening theſe celebrated ſtraits means only that he firſt explored them, and diſcovered the paſſage through them into the Atlantic Ocean. Calpe was many centuries afterwards viſited by the Moors, and called Gebel-taric; whence, according to D'Anville, is corruptly formed its modern name of Gibraltar. At the foot of the mountain they built a city, which they alſo called Calpe, mentioned by Strabo as a celebrated city in his time. Other ancient geographers denominate this city Cartea, or Melcarteia and Heraclea, deriving the former name from Melicartus, the latter from Hercules, the well-known appellatives of its ſuppoſed founder.* It was ſome time before the Phœnician navigators had courage to paſs through theſe dangerous ſtraits, and explore the great

* See Bochart's Canaan, p. 682.

and

and untried ocean beyond it. Their eager desire, however, to add the wealth of Europe to that of Asia, getting the better of their fears, induced them, at length, to undertake the perilous voyage, and they settled their first colony beyond the straits, at the isle of Gadir, or Gades, on the western coast of Andalusia, which is the modern Cadiz.* Here they built a city very celebrated in antiquity, and erected a magnificent temple to Hercules, which was visited by Apollonius Tyanæus, and is described with its splendid ornaments by his biographer Philostratus. From this city, possessed of one of the most spacious havens in the world, the Phœnicians soon commenced with the people of that country, which abounded in mines of gold and silver, an immense traffic for those precious metals. These were again exported to India, which then, as now, probably swallowed up, as in a bottomless gulph, the bullion of Europe, and, in return, they received the silk of Serinda, and the fine linen and rich gems of the peninsula.

The reader who adverts solely to the present aspect of Spain, and the indolent cha-

* Strabonis Geograph. lib. iii. p. 169, ubi supra.

racter of the people, will be rather ſurpriſed to read this account of the immenſe riches formerly dug from the bowels of that country, and the commercial exertions of the ancient inhabitants. But, in reality, no fact in hiſtory can be better proved, than that mines, ſcarcely leſs productive of gold and ſilver than thoſe of Peru and Potoſi, which are now the object of laborious reſearch, were in theſe early periods worked, as well thoſe ſituated in the Montes Mariani, in Andaluſia, mountains that ſkirt the territory of Seville, and now called Sïerra Morena, as thoſe of Corduba, now Cordova, a region ſo fertile in golden ore, as to be called by Silius Italicus, who was a native of this country, *Aurifera Terra*,* the land that bore gold. Of this abundant wealth of the ancient Iberians, evidence may be found in the early hiſtorical pages of all the great empires of the world that carried on any commerce with them; and, in particular, we are informed by a Greek writer of great and merited celebrity, that, when the Phœnicians firſt came among them, they found the inhabitants wallowing in gold and ſilver, and ſo

* Silius Italicus, lib. iii. verſe 401.

willing to part with their riches, from their ignorance of the value of thoſe precious metals, that they exchanged their naval commodities for ſuch an immenſe weight of them, that their ſhips could ſcarcely ſuſtain the loads which they brought away, though they uſed it for ballaſt, and made their anchors and other implements of ſilver.*

It is aſſerted, though perhaps with ſome degree of exaggeration, by Diodorus Siculus,† that when the Pyrenæan mountains, ſo called from the fact about to be related, were, in remote periods, on fire, owing to the incautious or criminal conduct of ſome ſhepherds, in kindling a fire too near one of its foreſts, the flames burnt with ſuch fierceneſs for many days, that it ſpread itſelf almoſt over the whole ridge, and that the intenſeneſs of the heat melted the ſilver in the mines, and cauſed it to run down in rivulets along thoſe hills.

Again we are informed by the ſame reſpectable Roman writer, cited ſo often before,‡

* See Ariſtotle De Mirabilibus Auſcult. Opera, vol. i. p. 1165.

† See Diod. Sic. lib. v. p. 358.

‡ Strabo, lib. iii. p. 256.

that

that when the Carthaginians, the next in order of the ſucceſſive invaders of Spain, firſt came thither, they found ſilver in ſuch amazing plenty, that their utenſils, even their very mangers, were made of it, and their horſes ſhod with it. And Pliny mentions ſeveral rich mines of ſilver dug there by the Carthaginians, one of which, called Bebel, from the finder of it, yielded Hannibal three hundred pounds of ſilver per day.*

The excellent hiſtorian Livy,† alſo, acquaints us, that Scipio, upon his return to Rome, carried with him fourteen thouſand three hundred and forty-two pounds of ſilver, beſides an immenſe quantity of coin, clothes, corn, arms, and other valuable things. L. Lentulus is ſaid to have brought away a ſtill much larger treaſure; to wit, forty-four thouſand pounds of ſilver, and two thouſand five hundred and fifty of gold, beſides the money which he divided among his ſoldiery. L. Manlius brought with him twelve hundred pounds of ſilver, and about thirty of gold.

* Strabo, lib. xxxiii. cap. 6.

† Liv. lib. i, ii. and iii.

Corn. Lentulus, after having governed the Hither Spain two years, brought away one thousand five hundred and fifteen pounds of gold, and of silver two thousand, besides thirty-four thousand five hundred and fifty denarii in ready coin; whilst his colleague brought from Farther Spain fifty thousand pounds of silver.

What is still more surprising, is, that these immense sums, amounting in all to one hundred and eleven thousand five hundred and forty-two pounds weight of silver, four thousand and ninety-five of gold, besides coin and other things of value, were obtained from that country in the short space of nine years; for just so much time elapsed between the first and the last of these Roman prætors; and not long after they had been as severely pillaged, in all probability, by the Carthaginians.

The Phœnicians having established themselves, as well as the religious rites of their country, at the great commercial port of Gades, or Cades, were not long in making themselves masters of other places on the rich Iberian coast, equally convenient for carrying on that traffic for which they were so celebrated.

brated. The principal of theſe was Tarteſſus, ſituated ſtill farther weſt, and the capital of an iſland of the ſame name, formed by the two ſtreams by which the Bætis anciently emptied itſelf into the ſea, though one of them has been ſince ſtopped up. To theſe two grand emporia were brought down that river the gold, ſilver, and other valuable productions of Bætica, the modern Andaluſia, to be conveyed thence, in Phœnician *bottoms*, (to uſe a modern maritime phraſe,) to thoſe countries of the eaſt, Perſia, Aſſyria, India, and Egypt, the magnificence, luxury, and military enterprizes, of whoſe ſovereigns rendered conſtant ſupplies of thoſe precious commodities neceſſary to them.

Their own country itſelf produced many articles of ſuperior elegance, very eagerly ſought after by thoſe oſtentatious and effeminate nations of Aſia. Among theſe the principal were the purple of Tyre, their rich tapeſtry, and the exceeding fine linen fabricated in the Phœnician looms. The glaſs of Sidon, the mother of Tyre, was another celebrated commodity exported to the countries of Aſia by the Phœnician navigators; and, in the extenſive manufacture of this curious article, they had arrived to ſuch a point of perfection, that not

only

only plates nearly as large as any fabricated by the moderns were made in the glaſs-houſes of Sidon, from the fine ſand found on the ſhore of that city, but we alſo know, from very high authority in antiquity, that they poſſeſſed the art of giving them a variety of the moſt ſtriking and beautiful colours. The curious artificers of that nation were alſo celebrated for their ſkill in working in thoſe coſtly metals that formed the cargoes of their ſhips, and in the ivory which they obtained in abundance from the neighbouring regions of Africa. For that expenſive and beautiful dye above-mentioned, which rendered the Tyrians famous over all the world, and which at this day is for its tranſcendent excellence appropriated to adorn the robes of princes and magiſtrates, they are ſaid to have been indebted to mere accident. A ſhepherd's dog, incited by hunger to range the ſea-ſhore, near that city, ſeized with his teeth the ſhell of the fiſh called MUREX, which, breaking in his mouth, ſtained it of the colour ſo much admired. The genius of that mercantile people took advantage of the accident, and, collecting a quantity of thoſe ſhells, impreſſed the colour obtained from them on the ſtuffs fabricated

by

by them; which ſoon became in general requeſt throughout the Eaſt, eſpecially at the courts of princes. This ſpecies of purple fiſh is ſaid to have been peculiar to the ſhore of Tyre, and is thought to be extinct; at leaſt it is not now to be found there. The antiquity of the diſcovery is evident, from this colour being ſo particularly mentioned both in the Moſaic writings and in Homer.* The aſtoniſhing perfection at which they had arrived, in the working in metals and ivory, is demonſtrated by the ſumptuous deſigns of that kind undertaken and finiſhed by the artiſts of that nation in the temple of Jeruſalem, and in the palace of the magnificent Solomon; the former abounding with emblematical devices in caſt or ſculptured gold, and the latter adorned with that famous ivory throne, inlaid with pure gold, of which Scripture itſelf declares *the like had not been made in any nation.*† For proof of their great advance in the elegant arts of engraving and ſculpture, not leſs than of their prodigious wealth, we need not go

* Conſult Exodus, chap. xxv. v. 4, and Homer's Iliad, lib. vi. v. 219.

† 1 Kings, chap. x. v. 20.

farther

farther than the temple of Hercules, in their own city of Tyre, which was not leſs remarkable for the ſuperb mythological devices, the egg of creation, the nymphæa, and the ſerpent, that adorned its walls, than for thoſe two magnificent columns, the one of maſſy gold, the other conſiſting of a ſolid emerald, which were ſeen and deſcribed by Herodotus, on his viſit to that city; the latter of which, he aſſerts, by night, illuminated the whole of that vaſt fabric.*

Freighted with the valuable articles of commerce above-enumerated, but chiefly with gold and ſilver in ingots, which India ever ingulphed, or formed into ornamental veſſels for the uſe of the temples and palaces of Aſia, the Phœnician ſhips ſailed directly up the Mediterranean to a port ſituated on its moſt ſouthern extremity, and neareſt the Arabian Gulph, called in the Itinerary of Antoninus Rhinocorura; by Pliny, Rhinocolura. It is remarkable, that this important haven is not ſo much as mentioned by ſo accurate a writer as D'Anville, in his account of Idumæa, though Raphæa, the modern Refah, in its

* Herodot. lib. ii. p. 108.

neighbourhood,

neighbourhood, is particularized for an event of far leſs moment in the annals of ancient hiſtory.* Hence they were conveyed by land-carriage to Arſinoe or Suez, the firſt port on the Arabian Gulph; and, being there re-ſhipped, were tranſported down the weſtern ſhore of that gulph and through the ſtraits of Babelmandeb, along the coaſts of Arabia Felix and Deſerta, and the maritime provinces of Perſia, to the Gulph of Cambay and the continent of India, where they were landed either at Patala, the preſent Tatta, ſituated at the mouth of the Indus, or Barygaza, the preſent Baroach. Having taken this tranſient view of the general route purſued by the Phœnician navigators to India, previous to their diſcovery of the Caſſiterides, and the weſtern coaſt of Britain, we muſt return to their flouriſhing colonies of Gades and Tarteſſus on the coaſt of Spain, to trace the gradual ſteps which led to that diſcovery.

* See Cellarii Geograph. Antiq. tom. ii. p. 364; Pliny, lib. v. cap. 13; and D'Anville's Ancient Geography, vol. i. p. 405.

A SHORT HISTORY OF THE COMMERCE ANCIENTLY CARRIED ON BETWEEN PHŒNICIA AND THE BRITISH ISLES, AND BY THE PHŒNICIANS TO THE EAST, FOR TIN.

THIS valuable article of commerce owes its name to an Oriental word intended to denote the appearance which it bore to thoſe Aſiatic traders who firſt explored for tin the mines of the Caſſiterides and Cornwall; for, when brought in its crude ſtate from thoſe mines, it is of a dark colour, and, when waſhed, reſembles ſlime or mud. Pliny and other ancient naturaliſts denominate it *plumbum album*, white lead, and, in truth, lead and ſilver are ſaid by the chemiſt to enter largely into the compoſition of this ore. We read of no other country that anciently produced tin, at leaſt, in ſuch abundance and purity as the Britiſh iſles, nor of any people who extenſively traded in it, except the Phœnicians; and that trade muſt have commenced early indeed, ſince it is enumerated among other metals that paſſed

through

through the purifying fire in the Pentateuch of Mofes,* which cannot be dated lefs than 1400 years before Chrift. It is alfo mentioned by Homer,† who had too accurate a knowledge of the progreffive improvement of mankind in arts and fciences to affign any difcoveries to an improper age. But, when thofe mines are well examined, they exhibit internal teftimony of the remote, I had almoft faid the incalculable, period at which they have been wrought; for, in digging to the depth of fifty fathom, the miners frequently meet with large timbers ftill entire. Thefe are vulgarly fuppofed to have been depofited there by the waters of the deluge: but that idea tends to violate M. De Luc's rational hypothefis, which fuppofes that deluge to have been effected by the finking down of the ancient continents; and, without going quite fo far back in the annals of time, we may reafonably enough conclude them to have been left there by Phœnician workmen, the props and pillars of the exhaufted mines, efpecially when we read, in the fame author,

* Numbers, chap. xxxi. v. 22.

† Homer's Iliad, lib. ii. v. 25.

that pick-axes, brafs nails, and other utenfils, are found, at the greateft depths, intermixed with thofe timbers.*

Tin is itfelf fo beautiful a metal, forms fuch elegant domeftic utenfils, the moft elegant next to filver, and in the various proceffes it undergoes by fire makes fo confiderable an ingredient in other manufactures, that the folicitude of all nations, and efpecially thofe addicted to commerce, to obtain it is by no means to be wondered at. The great ufe indeed of tin and the preparations made from it in the various branches of trade and manufactures, particularly in painting, gilding, and pottery, as well as in the fcience of chemiftry, and anciently in that of medicine, though, from its poifonous qualities, generally and juftly rejected by the modern practitioner, is too well known to be here infifted on. The Tyrians themfelves are fuppofed, by folutions of this metal, to have greatly enhanced and fixed the beautiful colour of their purple dye,† and our own manufactured broad-cloth is affirmed to owe its decided fuperiority in the

* See Childrey's Natural Hiftory, p. 8.

† See Pryce's Mineralogia Cornubienfis, p. 17.

markets

markets of Europe to its being dyed *in the grain*, as it is called, in liquids, where this metal has formed a principal ingredient.

There is a very clear and particular account given in the Philoſophical Tranſactions of the method of obtaining and preparing this metal in the mines of Cornwall, which, though too full of technical phraſes, known only on the ſpot, to be inſerted at length, may yet be acceptable to the mercantile reader, in the abridgement which is here preſented to him.

The ore is only to be obtained by the moſt elaborate exertions of the miner. The veins deſcend to very great depths, ſometimes to the diſtance of ſixty feet from the ſurface, and it is often found imbedded in rocks, ſcarcely penetrable by the tools of the workmen. It is alſo a labour of extreme hazard, from the arſenic with which tin is ſtrongly impregnated; and ſulphureous damps and malignant vapours, exhaled around him, often interrupt his progreſs through thoſe regions of darkneſs and peril. Superſtition has added to the terrors of the ſcene, for, to uſe the expreſs words of my author, " The labourers tell ſtories of ſprights of *ſmall people*, as they call them; and, that when the damp ariſes from

the ſubterraneous vaults, they hear ſtrange noiſes, horrid knockings, and fearful hammerings. Theſe damps render many lame, and kill others outright, without any viſible hurt upon them."*

The ore is differently denominated as it is found in its more pure or mixed ſtate. That which is called *boll* is properly the *mine-tin*, as it is obtained from the load, or vein, and it is uſually dug up in grains or chryſtals of a black colour, the blacker the richer, and in lumps of various magnitude. *Shode-tin* is that which is mixed with ſtony and earthy matter, found in maſſes of much larger ſize, and in the immediate vicinity of the vein. The *ſtream-tin* ore is a name given to particles of the mineral, broken off from the *load*, running through high mountainous regions, by the waters of the deluge (ſay the miners,) or by other impetuous floods, and carried by the violence of the ſtream into deep valleys at a great diſtance. There, collected into heaps, they have, in different places, formed ſtrata of conſiderable depth and breadth, and lie inter-

* Dr. Morret on the Corniſh mines, in Philoſophical Tranſactions Abridged, vol. ii. p. 572.

mixed with the gravel and clay which was torn away with them from their original bed. The fragments are found in the form of ſmall pyramids, of various planes, and are of different ſizes, from the bigneſs of a walnut to the fineſt ſand. Of this ſort, principally, well waſhed, ſtamped, and purified by repeated fuſion, is made the fineſt *grain tin*, and its ſuperiority to the metal dug from the mine ariſes from its being free from the mundic, and other mineral ſubſtances, which generally impregnate and contaminate the latter.

Having diſcuſſed the various kinds of this metal in its original ſtate, we come to their mode of preparing, or, as the miners call it, *dreſſing*, the tin. When the ore is dug out and landed, and the larger maſſes are broken by men appointed to that duty, it is brought, on horſes, to the ſtamping-mills; where, being placed in a great wooden receiver, called the *coffer*, it is ground to ſmall ſand by maſſy iron weights, faſtened to the ends of ſtrong beams of timber. Theſe timbers are called *lifters*, are made of heart of oak, eight or nine feet in length, and, being raiſed up and depreſſed by means of a water-wheel, are precipitated down with prodigious force on the

 matter

matter to be pulverized. The ore, thus reduced to powder, is, by an ingenious procefs, particularly defcribed in the paper referred to, wafhed out of the *coffer* into a long and deep trench, cut in the floor, called, *the launder*, ftopped only with turf at one end, through which the water gradually oozes away, while the ore itfelf, purged of its impurities, fubfides and fettles at the bottom. The fand and gravelly particles, which, being lighter than the ore, remain uppermoft, being removed, the ore is repeatedly wafhed and cleanfed, and in the end is fent to the fmelting, or, as with more propriety they term it, the *burning-houfe*. There, being as repeatedly fubjected to the fire to free it from the mundic and other foreign fubftances, ftill intimately adhering to the ore, and afterwards, paffing through the more intenfe heat of the *refining-fire*, where all its remaining drofs is fkimmed off, the burning mafs is poured into moulds, holding exactly three hundred and twenty pounds weight; and, being left to cool, it is, in that ftate, called *block-tin*. Before they are quite cold, the blocks are ftamped with the houfe-mark of the fmelters, a pelican, a plume of feathers, or

fome

ſome ſuch device, in proof of the genuineneſs of the metal; they are then weighed, numbered, and ſent to the neareſt town that has the privilege of coining to be aſſayed, and to receive the farther impreſſion of the dutchy ſeal, which bears a lion rampant, the arms of Richard Earl of Cornwall, without which impreſſion it cannot become an article of merchandize, domeſtic or foreign. This is called the *coinage* of the tin, and every one hundred weight of tin thus coined, by ancient uſage, pays a duty of four ſhillings to the Duke, producing a vaſt, though of neceſſity a varying, income to the heir-apparent of the Britiſh crown; an income, however, that muſt conſtantly increaſe, as new channels for the exportation of this uſeful article are diſcovered, or the old ones enlarged by the merchants of England, in their private or collective capacity; a circumſtance which proves the obligation of the preſent illuſtrious poſſeſſor of its revenues, to the laudable exertions of the preſent enlightened Court of Eaſt-India Directors, to revive that important branch of ancient commerce with Aſia.

The towns appointed for the coinage of tin were anciently only four in number, ſituated

in thoſe diſtricts of the county which were conſidered moſt convenient for the tinners, by name Leſkard, Leſtwithiel, Truro, and Helſton. The neareſt of theſe, however, was found too far diſtant from the tinners on its weſtern extremity; and, for their accommodation, Charles the Second added Penzance. To one or other of theſe places the tin is brought on the four great quarterly feſtivals of the year, and ſo great has the conſumption increaſed, that though, when Carew wrote his volume, the total annual amount of the tin ſold did not exceed 40,000*l.* it has of late years riſen to near 200,000*l.* — Gough's new edition of Camden, p. 10.

The important light in which the Britiſh legiſlature have ever regarded this national ſource of induſtry and wealth, in periods long antecedent to thoſe in which our woollen manufactures came to be in ſuch high eſtimation in the markets of Europe, the grand STAPLE commodity of the country, is conſpicuouſly evident in the great number of immunities and charters granted, at different æras, by Engliſh kings and parliaments, to the inhabitants of this weſtern province, by way of encouragement to them, to direct their whole

attention

attention to the native riches treaſured in the boſom of their favoured country; immunities ſo various, and charters ſo extenſive in their conceſſions, that this part of Cornwall ſeems, as it were, a ſeparate kingdom, governed by a parliament of its own, and ſubject to a juriſdiction peculiarly calculated for the convenience and comfort of the natives. The chief power in theſe diſtricts is veſted in an officer called the lord-warden of the ſtannaries, who is ſupreme in law and equity, in caſes that affect not the life of the ſubject, and from his ſentence there is no appeal but to the Duke of Cornwall, in council, and, in caſe of the death or minority of that prince, to the crown.

Having taken this general ſurvey of the method of exploring and preparing, for the public market, the tin found in the mines of Cornwall, having alſo given the reader ſome idea of the importance of this branch of trade to the kingdom, as well as of the quantity of metal coined in that weſtern county, a ſurvey, however, only introductory to more particular and detailed ſtatements hereafter, it is now neceſſary that we ſhould revert our eye to the two infant colonies which we have

ſeen the Phœnicians were able to eſtabliſh at Gades, or Gadira, on the Fretum Herculeum, and at the ſtill more weſtern city of Tarteſſus. The account which I have above given, from ancient authors of the greateſt authenticity, ſuppoſes the gold and ſilver mines of Bætica already explored and wrought, and the metal found in them, as having paſſed through the ſmelting and refining houſe in order for exportation, previous to the arrival of the Phœnicians on that coaſt. This circumſtance exhibits very forcible proof of the rapid progreſs made by the Celtic colonies, who eſtabliſhed themſelves in Spain in the ſcience of metallurgy, and without admitting all the romantic claims made by the hiſtorians of that nation, who inſiſt upon it, that their empire was founded by Tubal, the fifth ſon of Japhet, about the one hundred and fortieth year after the flood,* full credit may be allowed the firſt poſt-diluvian ſettlers, according to the hypotheſis of theſe volumes, for carrying away with them from Shinar a conſiderable portion of information in a ſcience which made the ante-dilu-

* Vide Sanchoniatho in Beroſus, and Joſephi Antiq. Judaic, lib. i. cap. 3,

vian Tubal-Cain ſo renowned in his generation, and the remembrance of which, doubtleſs, was not wholly eraſed from the minds of the Noachidæ. To thoſe, however, who may pertinaciouſly reject our reaſonable hypotheſis, other cauſes of early improvement in that laborious branch of ſcience, will, upon reflection, without difficulty, be acceded to, as for inſtance, the accidental burning of vaſt foreſts, which hiſtory aſſerts was the caſe with thoſe of the great Pyrenean range which diſſolved the metals then lying nearer the ſurface of the earth, or fires kindled on the ſhore by ſhipwrecked mariners for the ſake of warming themſelves, or dreſſing their proviſions, which might eaſily have happened on the Corniſh ſhore, where the tin-ore, according to Dr. Borlaſe,* is frequently waſhed down from the high hills, whoſe ſummits, or ſides, have been bared by the violence of tempeſts and mountain torrents, or broken by ſhocks of thunder.

It was not only gold and ſilver for the production of which the mountains of Spain were anciently famous; they had, alſo, rich

* Natural Hiſtory of Cornwall, p. 164.

veins of copper, which according to Sir H. Mackworth, on the ſubject of Mines, p. 151, always grows in the ſame places with gold and ſilver, and greatly participates of the nature of thoſe metals. This too muſt have proved a valuable diſcovery to the other Phœnician merchants, ſince we know, from Homer and other Greek writers, that the ancients took great delight in having their domeſtic utenſils, arms, and accoutrements, of braſs, which is only a factitious metal, formed by a mixture of the *lapis calaminaris* with copper in fuſion; and this proceſs muſt have been known to mankind before the flood, or Tubal-Cain could never have been *the inſtructor of every artificer in* BRASS *and iron.* Add to this that copper and braſs in the more ancient periods of the world were the univerſal medium by which commerce was carried on, at leaſt in the weſtern regions of the globe. A piece of braſs ſtamped with the figure of an ox, whence Pliny derives the word *pecunia*, was the only money known in Rome, during the early ages of that republic. It was called an As; ſuppoſed to be derived from Æs, braſs; and hence the public treaſury was called *ærarium*. It was not, according to the ſame

writer,

writer, till the year of Rome 484, that ſilver money began to be coined in that capital; and their firſt gold coinage did not take place till the year of that city 546, above ſixty years after. The current coin, alſo, of our rude Britiſh anceſtors, notwithſtanding they were not actually without gold and ſilver before Cæſar's invaſion, conſiſted either of coined braſs, or *annulis ferreis*, iron rings, whoſe value was according to their weight; and, ſince Cæſar affirms, *ære utuntur importato*,* "the Britons uſe braſs imported by foreigners;" it is more than probable that the Phœnicians, retaining the Spaniſh bullion for the Indian ports, gave the Britons braſs in exchange for the tin of the Caſſiterides. But of this ſubject we ſhall diſcourſe more at large preſently: let us return to their ſettlement of Gades.

If Pliny may be credited, that diviſion of Spain called Luſitania, now Portugal, beſides the gold which was rolled down with the ſands of its celebrated Tagus, of which moſt pure metal the ſovereigns of that country are ſaid at this day to poſſeſs a ſceptre, abounded in mines of lead, whence the inhabitants of Meidabriga,

* Cæſaris Comment. lib. v. p. 92.

one of its cities near the lead mines, now Armenha, are by him denominated Plumbarii, and alſo produced a ſmall quantity of tin, of an inferior ſort, and found generally in an arenaceous ſtate.* After all, though this account is far from being improbable, no very great ſtreſs is to be laid upon the information, as the ancients did not make that nice diſcrimination in regard to theſe metals which the more minute inveſtigations of the moderns in mineralogical ſcience enabled them to make; for, according even to Pliny, in the very chapter cited, they conſidered *lead* and *tin* as only two different ſtages of one and the ſame metal. Tin was called *plumbum album*, and eſteemed the pureſt; and the metal which we call lead was their *plumbum nigrum*. This ſmall quantity of tin, if indeed it were tin, to be met with in Luſitania, probably urged the Phœnician ſettlers of Gades and Tarteſſus widely to explore the weſtern world for increaſed ſtores of ſo uſeful yet ſo rare a metal; and launching more widely into the wide ocean, and holding a courſe ſtill more weſterly, they in time diſcovered the Caſſiterides, by

* Plinii Nat. Hiſt. lib. xxxiv. cap. 16.

which

which are now universally understood the Scilly islands.

These celebrated islands in the annals of commerce derive their name from κασσιτερον, a Greek word, signifying TIN, and which is the exact translation of the Phœnician Bratanac, or the land of tin, whence Βρετανικη and Britain. This was their foreign appellation, given them, as may be supposed, by merchants solicitous to distinguish the place by a name expressive of its principal production. The original British appellation of these islands is said to be SYLLEH, or *rocks sacred to the Sun*; a circumstance by no means improbable, when we consider the monuments of the solar superstition yet remaining among them, of which some have been described in the preceding sections, and many more probably yet remain unexplored. Wherever the Heraclidæ and the Belidæ came, they left striking memorials of that first and favourite superstition of mankind. They were also called by the ancients the HESPERIDES, or Western Islands; but by whatever name they were distinguished, the western extremity of Cornwall, which is narrow and prominent to the eye that anciently surveyed it from the Cassiterides, might

appear of an infular form, muft be included in that name, for there lay the grand ftore-houfe of the commodity, in queft of which they had travelled, by a tedious and dangerous navigation, from Tyre, in the 34th to a country in the 50th degree of north latitude. They faw, with delight, the dark grains of this valued metal fcattered plentifully over the fhores of the new-difcovered region, and from its flimy appearance denominated it טין, *mud*; whence was formed its Cornifh name of *Stean*, and the Latin word *ftannum*.

The Scilly iflands are very numerous, but ten are of principal note, and exhibit the marks of having been in a ftate of vigorous cultivation, and extremely populous in ancient periods; five only are inhabited; the moft confiderable at prefent of which is St. Mary's, being about nine miles in circumference, and containing about 700 inhabitants. The next in fize is Trefcaw; and, from the ruins of an abbey and other buildings upon it, appears formerly to have been well-peopled, though at prefent fcarcely forty families are to be found in its whole extent. This ifland is remarkable for being the only one which retains any veftiges of a tin mine. The light-houfe is erected on

St.

St. Agnes, one of the ſmalleſt iſlands of this cluſter, and is a ſtructure equally noble and uſeful in a ſea of very difficult and dangerous navigation. Preſumptive evidence and obſcure tradition incline the naturaliſt, who takes a view of the abrupt appearance and totally altered ſtate of theſe iſlands, from what they are hiſtorically deſcribed to have been, to believe that ſome dreadful convulſion of nature has taken place in this region; and that the greater part of them have been ſhattered by ſome earthquake, or ſubmerged by ſome tremendous irruption of the ſurrounding ocean. They are no longer celebrated for lead and tin; no longer do they allure the avaricious merchant; and the Aſiatic mariner no longer bears to their ſpacious harbours the jewels and ſpices of the fragrant Eaſt; but they remain and long will continue to remain an awful monument of the viciſſitudes of nature and the wreck of time.

The principal foundation for a belief in this change reſts upon a paſſage in Diodorus Siculus, which I ſhall preſently inſert at length, and which ſeems to prove that a part of theſe iſlands was once ſituated ſo cloſely adjoining to the continent, that, when the tide

was low, a paſſage over into the iſland might be eaſily effected at the receſs of the waters, and that the miners actually conveyed the tin over in carts to Ictis, one of thoſe iſlands where it was bought by the merchants, and exported thence into Gaul. At preſent, however, the neareſt of the Scilly iſlands is diſtant from the continent at leaſt nine leagues, and either Diodorus muſt have been groſſly miſinformed, or the intermediate land muſt have been ſwallowed up in the deep; a circumſtance which I have obſerved deſerves ſome credit from traditions current in that part of Cornwall.*

Mr. Carew, in his Survey of Cornwall, a book written nearly two centuries ago, and the obſolete language of which has not entirely obſcured the elegance and ſpirit with which it is penned, has in the following paſſage, which I have copied verbatim, recorded the ſentiments of his countrymen on this ſubject, and at the ſame time eſtabliſhes the truth of the actual receſs of the ſea.

"The ſea gradually encroaching on the ſhore hath ravined from Cornwall the whole

* Borlaſe's Natural Hiſtory of Cornwall, p. 177.

tract of countrie called LIONNESSE, together with divers other parcels of no little circuite; and that ſuch a countrie of Lionneſſe there was, theſe proofes are yet remaining. The ſpace between the *Land's End* and the Iſles of Scilley, being about thirtie miles, to this day retaineth that name, in Corniſh *Lethowſow*, and carrieth continually an equal depth of forty or ſixty fathom, (a thing not uſual in the ſea's proper dominion,) ſaue that about the midway, there lieth a rocke, which at low water diſcovereth its head. They term it the Gulphe, ſuiting thereby the other name of *Scilla*. Fiſhermen alſo caſting their hookes thereabouts have drawn up pieces of doores and windowes. Moreover the ancient name of Saint *Michæl's Mount* was Caracloaſe in Cowſe, in Engliſh the hoare rocke in the wood, which now is at every flood incompaſſed by the ſea, and yet at ſome low ebbes roots of mightie trees are diſcryed in the ſands about it. The like overflowing has taken place in Plymouth-Haven, and divers other places."*

Situated nearly oppoſite to the coaſt of Galicia, in Spain, the voyage from Gades to the

* Carew's Survey of Cornwall, p. 7.

Caſſiterides might be accompliſhed by the Phœnicians in no great length of time; and, under the guidance of Spaniſh mariners, who were doubtleſs not unacquainted with the navigation of that part of the Atlantic, at no very imminent hazard. What the particular articles of commerce which they brought with them to Britain, and what they carried back in exchange, at that early period, were, we have the good fortune to have expreſs information from ſo authentic an author as Strabo. "The Phœnicians," ſays that writer, "imported from Gades into Britain ſalt, pottery, and utenſils of braſs; they exported from Britain tin, lead, and the ſkins of beaſts."* It is remarkable, that Pliny, in the very ſame chapter in which he relates that ſuch a quantity of lead was found in Britain, that it became neceſſary to enact a particular law, to prevent its being dug up in ſuch an abundance as might tend to depreciate its value, acquaints us, *India neque æs neque plumbum habet; gemmiſque ſuis ac margaritis hæc permutat:* India itſelf has no mines of copper or lead; but is content to barter for theſe commodities her precious

* Strabonis Geograph. lib. iii. p. 146.

gems

gems and pearls.* By this means we are immediately enabled to discover what was at least *one* of the principal articles which the Indians derived from Britain, and of what nation were the merchants who trafficed in it to that distant coast; even those who so assiduously explored it in the farthest regions of the west.

The articles used in exchange between the two nations deserve some consideration. On the one side were given salt, pottery, and brass; on the other, tin, lead, and skins. By the first article it appears that the art of procuring salt from the waters of the ocean, or the practice of digging in their own abundant mines for rock-salt, was not then known in Britain: yet to a race living on an island, of which the surrounding sea and the numerous rivers were plentifully stocked with fish of the most excellent sort, salt, either marine or fossil, for preserving and pickling it, if not for their own use, (since Cæsar asserts, though with no shadow of probability, they entirely abstained from eating fish,) yet for the use of others, and the purposes of commerce, was indispensably necessary, as well as for seasoning and pre-

* Plinii Nat. Hist. lib. xxxv. cap. 17.

ſerving the fleſh of the beaſts killed in hunting, and whoſe ſkins, we ſee, formed alſo a material article of barter. The ſalt imported hither by the Phœnicians was, probably, of the foſſil kind, and obtained from the mountains of Catalonia, in Spain, where are ſtupendous mines of rock-ſalt, probably wrought in the remoteſt periods by a people naturally led to ſubterraneous reſearches, by the vaſt profit ariſing from thoſe which they poſſeſſed of metal. Such were the principal uſes to which our painted anceſtors applied the ſalt brought to them by the Phœnicians, no doubt in very large quantities, as our foreſts abounded in game, and our coaſts probably then as now ſwarmed with overflowing treaſures of the choiceſt fiſh; that game and that fiſh, which, preſerved from putrefaction by this pungent and powerful ingredient, poſſibly made no ſmall part of the cargo which that maritime race carried away with them from this iſland, to ſupport the crews of their veſſels during their long voyages to diſtant and different regions of the earth. If, however, to *them* and to *their* fleet, in that infant ſtate of navigation, this grand article of naval conſumption was ſo immediately, ſo indiſpenſably, neceſſary, how

how much more ſo, and in what an aſtoniſh-ingly increaſed proportion muſt it be to the modern Phœnicians of the weſtern world: to us, whoſe innumerable fleets cover the ocean, and whoſe ſails are expanded (oh! may they long continue ſo!) in every climate and almoſt every harbour of the now circumnavigated globe. When we conſider the immenſe quantity of ſalted proviſions conſtantly laid up in magazines at home for the uſe of the greateſt navy that ever the world beheld, and the amazing expenditure of the ſame commodity in ſuch as are annually exported to the plantations, how much reaſon have we to applaud the patriot ſpirit, ſo ſimilar to that diſplayed in reſpect to the highly increaſed exportation of the ancient national ſtaple, TIN, and other articles of Britiſh growth and manufacture, by the Court of Directors; that ſpirit, I ſay, which explored the boſom of our own rich country for the latent treaſure, and which has thereby not only prevented the ſending abroad ſome millions of the national wealth for foreign ſalt, but by diligently working the great mines of rock-ſalt diſcovered in Cheſhire and other provinces of Britain, and promoting the vigorous domeſtic manu-

facture of it, has given employment and bread to ſo many thouſands of the induſtrious poor. Add to this that other moſt important conſideration, that the national revenue is, in all theſe caſes, proportionably improved, as muſt be evident to the reader, when he is informed, that the groſs duty on ſalt annually amounts to nearly a million ſterling. Theſe reflections will, I truſt, not be conſidered as wholly irrelevant to the ſubject; for I think it my duty, as a friend to my country, to make theſe ſtatements; that, whatever may be the event of the preſent convulſed order of things in Europe, we may fully know, learn properly to value, and diligently to improve, the ineſtimable bleſſings beſtowed by Providence on theſe iſlands.

With reſpect to the POTTERY aſſerted by Strabo to have been anciently imported into this country, it will ſcarcely be doubted, that the Phœnicians of Sidon, who, from the fine ſand and pebbles ſcattered over their ſhores, finely ground together and mixed with the aſhes of burnt vegetables, could manufacture ſuch excellent glaſs, were alſo able, by a ſimilar proceſs, from the various ſpecies of argillaceous earths which that part of Aſia affords,

to

to fabricate porcelain of as various kinds and degrees in fineneſs; as well the ſplendid painted vaſe for the palaces of Syria, as the more homely utenſils for the rude Briton, who, now, ſpurning the vulgar drinking-horn, quaffed from them the fermented liquor, extracted from barley and other vegetable productions of his country, which animated him to the battle, with as much ardour as the nobles of Babylon regaled on the ſparkling beverage preſſed from the delicious grape of the palm and the cypreſs. The pottery of Sidon would not fail to be proportionably improved, as, from their proficiency in their grand ſtaple manufacture of glaſs, they could not want either ſkill or materials to give their earthen-ware that ſhining vitreous envelope which equally tends to beautify and preſerve it. How greatly in this reſpect, alſo, is the ſcene changed! Sidon and her daughter, Tyre, are no more, and the Britiſh manufacture of pottery is not exceeded by any thing of the kind produced in Europe, while her porcelain, eſpecially that manufactured at Chelſea, is making rapid advances to rival even the Oriental. To ſtimulate national induſtry in this point, it ſhould be remembered, that our country contains in itſelf

all the materials neceſſary for the carrying theſe valuable articles of its modern commerce to the utmoſt point of attainable perfection. Dr. Liſter, in the Philoſophical Tranſactions, has enumerated no leſs than two-and-twenty different kinds of clay, which he has arranged in order, and exhibited, in the form of a table* of clays, to the notice of that Society; and it is well deſerving the attention of the public, ſince, in all probability, moſt of theſe clays, if proper experiments were made, would be found ſerviceable to the potter, and the great uſe, elegance, and beauty, of our tobacco-pipe clay, are too well known to be here inſiſted on. If the Chineſe, without any conſiderable advance in chemical knowledge, or correct idea of enamelling and painting, have been able to furniſh Europe with ſuch beautiful ſpecimens of porcelain, what may not in time be accompliſhed by a nation ſo much their ſuperior in all the branches of ſcience that form the baſis of that beautiful manufacture? Another inſtance of the patriotiſm of the Eaſt-India Directors ought by no means, in this place, to

* See that table in Philoſop. Tranſact. Abridged, vol. ii. p. 454.

be omitted; that, principally for the ſake of promoting the Britiſh manufacture, they have, for ſome time paſt, refrained from importing Oriental porcelain, the plenty and cheapneſs of which could not fail of operating towards the depreſſion of that made in Britain.

Although the ſubterraneous regions of this iſland abound with mines of the richeſt copper, and of the beſt ſpecies of the *lapis calaminaris*, or calamine, from the cement of which mineral with the former the factitious metal, which we call braſs, is compoſed; yet, by ſome ſtrange infatuation, neither were thoſe mines wrought till within theſe two centuries, nor had we any braſs beſides what was imported from abroad, till long after that period. The art of making braſs is ſaid to have been long kept ſecret in Europe by the miners of Germany; but was indubitably known, as was before ſhewn, during the remoteſt periods, in Aſia. Its having been uſed, during thoſe early times, and in the infancy of the European empires, as money, is a proof of the value and rarity of this metal in the weſt, and probably was one cauſe of its having been made by the Phœnicians a principal article of

barter

barter in their traffic with the old Britons. Before the intrinſic excellence of our own *calamine* was fully known, great quantities of Indian zinc, under the name of tutenach, were brought into this country by the ſhips of the Company; and it is remarkable, that it was imported after the very ſame manner as the tin of Cornwall is now exported to that country, as the ballaſt of thoſe ſhips. This is judiciouſly reſtoring commerce to the ſimple original unperplexed mode after which it was carried on in the firſt ages of the world, viz. the exchange of commodities immediately drawn from the one country for ſuch as are the immediate produce of the other; and perhaps the nearer trade can be brought back to that primitive rational plan, ſo much the more mutually advantageous will it turn out to the nations conducting it on theſe principles. Having taken this ſurvey of the commodities imported by the Tyrian merchants into Britain, we return to our inquiry reſpecting the Britiſh exports, the firſt of which in order and importance was tin; but the farther conſideration of that ancient ſtaple we ſhall at preſent defer, to ſpeak of the other two articles, mentioned by Strabo, lead and hides.

It has been before obſerved, that the ancients conſidered tin and lead as only two different ſtates of the ſame metal, calling the former *plumbum album*, and the latter *plumbum nigrum*; but modern chemical experiments have incontrovertibly proved them to be two metals, radically diſtinct. The great uſe of the former, in various branches of trade and manufacture, have been already in part enumerated; thoſe of the latter metal in the ſame line are ſtill more important, and indeed the various preparations from lead muſt have been indiſpenſable to a nation devoted, as one great tribe of the Indians always has been, to the moſt elegant deſigns in mechanic ſcience: a tribe, the members of which are from their very birth, and from generation to generation, fully inſtructed in all the arts peculiarly tending to promote a flouriſhing and vigorous commerce, as well domeſtic as foreign. The beautiful varniſh, the vivid painting, and curious gilding, diſplayed on their cabinet and other furniture; their elegant work in enamel, and the rich glaze on the porcelain of Aſia, into all which thoſe preparations muſt of neceſſity largely enter, are proofs of this aſſertion.—To be more particular in regard

to

to the uſes to which lead is applied. From thin plates of this metal, expoſed to the fumes of warm vinegar, is obtained the compoſition, called CERUSE, or white lead, which forms the baſis of ſeveral kinds of paint. From lead, either in calcination or in fuſion, are produced MASTICOT, or yellow ochre, MINIUM, or red lead, LITHARGE, or glaſs of lead, ſo neceſſary in the various occupations of the painter, the plumber, the glazier, the dyer, the potter, &c. &c. that without it, half the buſineſs of the handicraft could not be carried on. With ſheets of lead the tops of our houſes are guarded againſt the injury of ſun and weather; with lead, or its compoſition, *putty*, our windows are ſecured; lead, formed into pipes, carries away the ſordes from our dwellings, and brings us water to purify them. Pewter, that bright factitious metal, once in ſuch general repute through Europe, and now forming the domeſtic utenſils of its leſs poliſhed and affluent nations, is compoſed of tin, combined with a certain quantity of lead; the phyſician acknowledges its powerful though hazardous effect in medicine; the chemiſt well knows its indiſpenſable utility in the fuſion and refining of other metals; in ſhort, next to tin,

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it is the ancient boaſt of our iſle, and one of the beſt gifts of the Guardian Providence that watches over it.

The evidence afforded by Pliny concerning the great abundance of lead dug up in his time, in Britain, has been already noticed, but the preceding member of the ſentence, from which that evidence is taken, being of importance in this inquiry, as pointing out the other regions where it was found, the whole paſſage is here ſubjoined. *Laborioſius in Hiſpania erutum totaſque per Gallias; ſed in Britannia ſummo terræ corio adeo large, ut lex ultro dicatur, ne plus certo modo fiat.* This metal was with great difficulty and labour obtained from the mines of Spain and Gaul, but was produced in ſuch plenty, and ſo near the ſurface in Britain, that an expreſs law was neceſſary to prohibit its being dug and manufactured, except after a certain proportion, fixed by that law.* The ancient treaſures of this metal were not confined to Cornwall, but mines of it have been immemorially wrought in various and diſtant provinces of

* Plinii Nat. Hiſt. lib. xxxiv. cap. 17.

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the kingdom, particularly in Lancafhire, Somerfetfhire, and Denbighfhire.

The laft article of traffic between the old Britons and the Phœnicians, mentioned by Strabo, was the fkins of beafts, which probably formed one of the oldeft fpecies of barter practifed in the dawn of fociety and in the infancy of commerce. This fpecies of exchange, indeed, is very reafonably prefumed of a race exifting in a ftate bordering upon favage, whofe principal delight and whofe conftant employment confifted in hunting the innumerable animals that browfed on their mountains or roamed in their forefts. They muft alfo have had among them the art of preparing and preferving thefe fkins, fince we are informed, by ancient authors, that they covered with hides the wicker boats in which they failed about the creeks and harbours of their indented coafts.

On the fubject of thefe wicker veffels, it may be obferved, that, fragile as they may appear, they were ftrong enough for a race who probably never ventured beyond the creeks and harbours of their native coaft; and it is deferving of remark, that, according to Pietro D'Ella Valle, the very fame kind of boats,

formed of reeds, compacted together in the manner of hurdles,* and covered with the ſkins of animals, are at this day uſed, probably on account of their lightneſs, on a ſhore abounding with coral rocks, where heavier veſſels might be in danger of being daſhed in pieces, by ſome of the bordering nations who are accuſtomed to traffic along the coaſt of the Arabian Gulph. Travellers, alſo, who have viſited the Icelandic Seas, affirm, that the veſſels of that northern race are compoſed of long poles ſtrongly bound round with leathern thongs, and covered with the ſkins of ſea-dogs, ſewed together with the ſinews of that animal. No doubt the Corniſh coaſt abounded with ſeals and other marine animals, whoſe ſkins might be applied to a ſimilar purpoſe by the Britons; or, if not, animals by land were by no means wanting who might afford them plentiful ſupplies of this kind, not only for domeſtic uſe but for exportation. The fertile iſland of Britain indeed ſeems ever to have nouriſhed a numerous and vigorous breed of cattle, more than ſufficient for the conſumption of its own offspring. The ox, grown to

* Travels, vol. i. p. 269.

a vaſt magnitude in her rich and extenſive paſtures, lent them his hide, an ample ſhelter and defence from the violence of the waters and the weather. The ſkins of that animal, alſo, formed the covering of their reed-built huts, and of thoſe large granaries of corn, *laid up in the ear*, for which, according to ancient authors, they were not leſs famous than their ſons. Her breed of ſheep, too, though neither ſo numerous nor ſo famous as thoſe of modern æras, afforded the old Britons abundance of ſkins for exportation: flocks of goats, however, an animal equally valued by them for its milk and its fleſh, were in ancient far more abundant and cheriſhed than in modern Britain; and it is probable that both the wool of the former, and the hair of the latter, being afterwards properly prepared, received the impreſſion of the beautiful dye of Tyre. To theſe may be added, the innumerable ſpecies of game of every kind, with which her vaſt foreſts were anciently ſtocked, the wild boar, of delicious flavour; the red and the fallow deer, of ſuperior beauty and ſize; the wolf, the fox, and beaver, valuable for their fur; and the fleet hare, equally eſtimable for his fleſh and his ſkin; that fleſh, which, accord-

ing to Cæſar, was forbidden to be taſted by the old Britons, but is happily not ſo by their progeny: theſe, with the various kinds of the feathered race, valuable for their flavour and fine down, ſo well calculated to gratify the pride and indolent luxury of the Eaſt, demonſtrate the treaſures of this kind poſſeſſed by thoſe who made this ſpecies of commodity a principal object of foreign traffic.

I cannot conclude this head without another obſervation, which naturally ariſes from a part of the ſubject before diſcuſſed. When we read of theſe wicker boats, with their integuments of hides, of our anceſtors, how is a modern Engliſhman tempted to ſmile at theſe firſt rude efforts of Britiſh mariners to navigate the ocean; who, timid, and creeping cloſe to the ſhore, little dreamed of thoſe ſtupendous ſtructures, in the form of ninety and one hundred gun ſhips, in the womb of time to be launched on its ſurface by their dauntleſs poſterity; much leſs that a numerous fleet of theſe, iſſuing from the ſpacious haven of Falmouth or Plymouth, would ever boldly ſail to the diſtant latitudes of Phœnicia itſelf, and roll the thunder of Britain around the

ſhores of that Aſia to which their tin, their lead, and their ſkins, were exported.

In reſuming our account of the Phœnician tin-trade, the firſt circumſtance deſerving attention is the account given by Oroſius, a learned Spaniſh writer of the fifth century, of an ancient Pharos of admirable workmanſhip, erected at Corunna, on the coaſt of Galicia, in Spain; which province, it has been before obſerved, lies directly oppoſite, in a ſouth-weſt direction, to Cornwall.* This Pharos is by the ſame Spaniſh writer aſſerted to have been erected by Hercules, that is, the chief of the firſt Tyrian colony which traded to Britain, aſſuming the name of the founder of Tyre, and the appellation originally beſtowed upon it was the uſual one given to the monuments ſaid to be erected by that hero, to perpetuate the memory of his progreſs and exploits, viz. COLUMNÆ, afterwards corrupted into *Corunna.* Oroſius acquaints us, that this Pharos was there placed, *ad ſpeculum Britanniæ*, for the direction of ſhips bound thither from Britain; and it is ſurely a very remarkable circumſtance, that the oppoſite land, conſiſting of a

* Vide Pauli Oroſii adverſus Paganos Hiſt. lib. i. p. 17.

promontory

promontory running about three miles into the ſea, on the Corniſh, or rather Devonſhire, coaſt, is called Hertland, or Hertey-Point; that is, Herculis Promontorium, or, as it may be expreſſed in maritime phraſe, Cape Hercules. The name of this promontory, ſcarcely otherwiſe to be accounted for, has given birth to a reaſonable conjecture, though not ſanctioned by direct tradition, that on its extreme point was anciently erected a ſimilar Pharos, or, at leaſt, a beacon, to ſerve as a guide to the Phœnician and Spaniſh mariners exploring the dangerous coaſt of Britain. Add to this, that the Latin name of Cape Finiſterre itſelf, or Promontorium Celticum, ſerves deciſively to mark both the eaſtern race who firſt peopled Spain, and their progreſs to this weſtern region of it.

When the merchants arrived in Britain, they ſeem to have reſorted to ſome public emporium, where a mutual commerce for the articles wanted by each nation was commenced; but concerning ſuch emporium and the ancient method of preparing and vending the tin, we have only the following obſcure paſſage in Diodorus Siculus, which, however, ſeems to confirm the conjecture, that a conſiderable por-

 tion

tion of ground, lying between the Land's End and the Scylla Iſles, has either ſunk or been ſubmerged. "The men of Belerium," ſays that writer, "manufacture their tin with great ingenuity; for, though the land is rocky, it has ſoft veins of earth running through it, in which the tinners find the treaſure, and which they extract, melt, and purify. Then ſhaping it, by moulds, into a kind of cubical figure, they carry it off to a certain iſland lying near the Britiſh ſhore, which they call Ictis; for, at the receſs of the tide, the ſpace between the iſland and the main land being dry, the tinners embrace that opportunity of carrying their tin in carts, as faſt as poſſible, over to the Ictis; for it muſt be obſerved, that the iſlands which lie between the Continent and Britain have this ſingularity, that, when the tide is full, they are real iſlands; but, when the ſea retires, they are but ſo many peninſulas. From this iſland the merchants buy the tin of the natives, and export it into Gaul; and, finally, through Gaul, by a journey of about thirty days, they bring it down on horſes to the mouth of the Eridanus."* By the Ictis

* Diod. Sic. lib. iv. p. 301.

here

here mentioned, it is impoſſible Diodorus could mean the Ictis, or Vectis, of the ancients, at preſent called the Iſle of Wight; for, as Dr. Borlaſe properly obſerves, he is ſpeaking of the weſtern extremity of Cornwall, from which that iſland is diſtant near two hundred miles.* His own conjecture is both rational and juſt, when he adds, by Ictis that hiſtorian muſt have meant ſome place near the coaſt of Cornwall, and Ictis muſt either have been a general name for any peninſula on a creek, IK being a common Corniſh word denoting a cove, creek, or part of traffic, or elſe it muſt have been uſed to ſignify ſome particular peninſula or emporium on the ſame coaſt, which has now loſt its *iſthmus*, name, and perhaps wholly diſappeared, by means of ſome great alteration on the ſea-ſhore of this country.†

This account of Diodorus, though not very elucidatory in reſpect to the commercial tranſactions of the Phœnicians in Britain, appears to me to open a new view of the ſubject, and makes us acquainted with another channel by which the tin of Britain was conveyed into the Mediterranean;

* Natural Hiſtory of Cornwall, p. 177.

† Ibid.

diterranean; for, by the mouths of the Eridanus, which is probably the miſtake of ſome tranſcriber, ſince the ſenſe of the context proves the Rhone to be the river intended, by that expreſſion muſt be meant ſome city or emporium, ſituated in that latitude, not far from that point of the coaſt at which the Rhone diſcharges itſelf into the Mediterranean; either Narbonne, the capital of that diviſion of Gaul, called by the Romans Narbonenſis, or the ancient but more remote commercial city of Meſſalia, now Marſeilles, whence it might eaſily be forwarded, in Tyrian or Gaulic veſſels, to the Phœnician territories. It is evident, therefore, that the Gallic merchants, at ſome period or other, largely participated in this lucrative trade, though I am inclined to think this account of Diodorus more applicable to the courſe of that commerce in his own, which was the Auguſtan, age, than the early times to which we allude, eſpecially ſince Herodotus, who flouriſhed 450 years before Chriſt, frankly confeſſes his ignorance of the exact ſituation of the Caſſiterides, "whence," ſays that writer, "comes all our tin." In truth, the profound policy of the Phœnicians induced them to obſerve an inviolable

lable secrecy in regard to the islands, the grand source of their wealth in the article of tin, lest other nations should become their rivals in this trade, and rend from them a portion of the enormous gains resulting from their monopoly of it. In proof of their jealous caution on this point, may be adduced the following relation given by Strabo: The master of a Phœnician vessel, employed in this trade, thinking himself closely pursued by one of Rome, chose to run upon a shoal, and suffer shipwreck, rather than discover the prohibited tract, or disclose the least opening, by which another nation might be introduced to the knowledge of the Cassiterides; and, for the wise and intrepid spirit of patriotism, displayed by this conduct, he is said, on his return to Tyre, to have been loaded with wealth and honours by the magistrates of that city.*

Having now considered the two channels, by which, in those ancient times, this metal was exported to Asia, viz. in the Phœnician vessels, by the way of the Straits of Gades, direct to Tyre, and through Gaul, on horses to Narbonne or Marseilles, on the Mediterra-

* Strabonis Geograph. lib. iii. p. 109.

nean, where the merchants of that nation, reforting in perfon, or through the medium of their Gallic agents, might have eftablifhed a mart for the public fale of this commodity; it remains for inquiry, whether there did not anciently exift another route for the tranfportation to India of this and other European commodities lefs tedious and hazardous than that by the way of the Arabian Gulph. In purfuing this inquiry, we meet with a ftriking and wonderful proof of the beneficial effect which an extenfive and flourifhing commerce has not only upon the nations of the earth themfelves, but alfo on the very regions which they inhabit; for, in the bofom of the barren and mountainous defert of Syria, the active fpirit of that commerce gave being to a city, which, in beauty and magnificence, once vied with the proudeft capitals of the Oriental world; a city, whofe celebrity and grandeur we learn, not only from the doubtful page of the hiftorian and geographer of antiquity, but from the accurate modern details of our own countrymen, whofe curiofity has explored, and whofe pencils have delineated, the ftupendous ruins. That city is Palmyra, or Tadmor in the wildernefs, founded, as is conjectured, by

Solomon,

Solomon, but certainly by ſome wiſe and politic prince, to be the grand magazine of the treaſures equally flowing into this emporium, from the eaſtern and the weſtern world. The abundant palms which grow in this ſecluded ſpot, the plenty and purity of the water, that, guſhing from numerous ſprings in the neighbourhood, clothed with verdure and fertility a region encircled with frightful rocks and ſcorching ſands, had long made this ſcite the favourite ſtation of the caravans, which immemorially traverſed the deſert of Syria, and ſupported by this route the connecting line of traffic carried on by land between the extremities of Aſia. The induſtrious hand of commerce, *protected, not impeded, by imperial power*, led the pure waters burſting from thoſe ſprings into vaſt reſervoirs ſcooped from the marble quarry; built extenſive granaries; reared the hoſpitable caravanſera; fortified, and rendered impregnable, the barren rock; and while, in gratitude to God, it ſwelled the lofty temple to his honour, it repaid regal beneficence, by inſhrining it in a ſuperb palace, elevated on columns of porphyry, and internally decorated with a profuſion of all thoſe rich commodities, the gold, the ſilver, the

ſilks,

ſilks, and the porcelain, which were the object of its powerful protection.

To this ſplendid mart, this phœnix among Eaſtern cities, from all the adjacent coaſts of the Mediterranean, the productions of Spain and of Britain were tranſported, on the backs of camels, through the ſurrounding deſerts, and from Palmyra to the banks of the Euphrates, little more than ſixty miles diſtant. Here, the commodities intended for the Indian market were put on board veſſels provided for the purpoſe; and, by a leſs hazardous and circuitous navigation, conveyed down that noble river to the Perſian Gulph and the mouths of the Indus. By the ſame channel were the gems, the ſpices, the perfumes, and the fine linen of India, together with the ſilks and porcelain of China, brought back into the heart of Aſſyria. One part of this immenſe imported wealth was abſorbed in the vortex of the two great capitals of the Aſſyrian and Perſian empires; another part was, by inland caravans, pervading Aſia in every direction, diſtributed among its more weſtern provinces; and the remainder found its way, by the deſert of Syria, to the iſlands of the Mediterranean and the continent of Europe.

At length the great and opulent city of Tyre verged towards its decline; and the adventurous band of merchant-kings, her ſons, who, though confined themſelves within ſo contracted and ſterile a portion of the globe, had contrived to eſtabliſh colonies in the moſt fertile regions of the earth, while their innumerable fleets covered the ocean; this race, equally brave and induſtrious, after repeated and vigorous ſtruggles to preſerve their freedom and their commerce, which, being eſſentially connected, generally flouriſh and fall together, were compelled to bow the neck firſt beneath the yoke of the haughty Aſſyrian monarch, Nebuchadnezzar, who, in reducing them, exhauſted the ſtrength of Babylon, and afterwards of the victorious chief of Macedon. The latter of theſe invaders, irritated by the ſpirited oppoſition which he met with, and the accumulated diſaſters experienced by his army during a ſeven months ſiege, and at the ſame time ardently deſirous of turning the whole current of the Phœnician commerce into a Grecian channel, inflicted a more ſanguinary vengeance on this brave people than became a generous conqueror; for, having taken the city by ſtorm, he inhumanly maſſacred ten

thousand Tyrians in cold blood, and, after burning that noble metropolis to the ground, sent the rest of the wretched inhabitants, about thirty thousand in number, into slavery;* a fate, as unmerited on their part, as it was disgraceful in him to inflict it. In their descendants, the Carthaginians, however, the flame of liberty broke forth with undiminished ardour; and among them the spirit of enterprize not only soared with as bold a wing, but accomplished deeds as worthy to be admired and recorded. To that nation our attention must now be necessarily directed in this retrospect on the revolutions of ancient commerce, and the vicissitudes of Eastern empire.

Carthage, the eldest born of Tyre, as Tyre itself was of Sidon, is asserted by Bochart† to have been originally called Carthada, and to have derived its name from Charta, an Oriental word signifying, by way of eminence, THE CITY. The exact æra of its foundation is so remote in time as to have baffled all the researches of the antiquary, and its early history

* Arrian, lib. ii. p. 49.

† Bocharti Canaan. de Col. Phœn. lib. i. cap. 24.

is too much blended with fable to merit particular notice. In digging for the foundation of the city, the Phœnician ſettlers found the head of a horſe, which was conſidered as an auſpicious omen; and from that event the animal in queſtion became the prevailing ſymbol on their coins, as well as ſerved to mark the warlike genius of the nation. Some of the numerous coins, ſtamped with that ſymbol, anciently found in Britain, may, therefore, poſſibly have been left here by the Carthaginian merchants, who, devoted to the maritime purſuits of their anceſtors, and permitted to partake of their commerce, are known early to have viſited the Phœnician ſettlements in Europe. Carthage, ſituated upon an extenſive peninſula of the African continent, and in about thirty-ſix degrees of northern latitude, was well calculated to be, what it was firſt intended for, the emporium of the vaſt commerce carried on with the internal provinces of Africa for gold, both in ſolid maſſes and in duſt, for ivory, Æthiopian gems, and many other coſtly articles of traffic, in which that continent abounded. But gradually extending its views and its dominions, that city, in time, united to the African trade that of

Aſia

Aſia and Europe, and not leſs in the magnitude of its marine, as well thoſe veſſels intended for military as thoſe appointed for commercial ſervice, than in the ſplendor of its achievements by land, far ſurpaſſed the renown of its parent. In fact, its views of commerce were only bounded by the limits of the world, while its dominions, in Africa alone, at the breaking out of the third Punic war, according to Strabo,* extended over three hundred cities, ſtretching eaſtward to Cyrenaica, and weſtward quite to the Pillars of Hercules. This great extent of territory gave them a decided advantage over their Phœnician progenitors, ſince their own ample domains afforded them moſt of the productions which they ſent in exchange for the commodities of other countries. Theſe were principally grain, in which Africa was always rich, and fruits of various kinds; honey, palm-wine, olive-oil, and the valuable ſkins of the ſavages that roam the deſerts of Afric: add to theſe, that particular ſpecies of commodity which might be called the ſtaple manufacture both of Tyre and Carthage, conſiſting of cables, anchors,

* Strabonis Geograph. lib. xvii. p. 793.

and all ſorts of naval ſtores, together with the colour called Φοινικον, or *Punic*, peculiar to themſelves and the country from which they migrated.

Although it is impoſſible, as was before obſerved, to fix the preciſe æra in which Carthage was founded, by a band of emigrated Phœnicians, with Dido, the injured ſiſter of Pygmalion, one of the moſt celebrated monarchs of Tyre, at their head, yet we know that event muſt have taken place at a very early period of the parent-empire, ſince Herodotus* records a celebrated naval engagement, as having happened between the Carthaginians and the Phocæans, in the reign of Cyrus, about five hundred years before Chriſt; and farther from the ſame writer we learn, that, in the time of Cambyſes, his ſon and ſucceſſor, they muſt have had a conſiderable marine, ſince that monarch, in a meditated expedition againſt Carthage, conſidering the whole naval power of Perſia as too weak to contend with that of the former ſtate, ſolicited the aid of the Phœnicians againſt them, which that nation generouſly declined, urging in excuſe,

* Herodoti Hiſt. lib. i. p. 77.

that they were their defcendants.* The Carthaginians were not ungrateful; for, of the produce of their foil, and of the fpoils taken in battle, Polybius informs us, a tenth was, in the infancy of that republic, conftantly tranfmitted to the parent-ftate as offerings to be depofited in the fhrine of the Tyrian Hercules, alike the guardian-deity of either city.† Another proof of their early migration arifes from the very circumftance, which was the occafion of firft introducing them to a knowledge of the coaft beyond the Straits of Gades, which, being of importance in this hiftorical detail, fhall now be fuccinctly related from the two authors, who have dwelt more particularly on their affairs, Juftin and Diodorus Siculus.

The former expreffly afferts that circumftance to be the violent oppofition which the Spaniards gave to the Phœnicians, when erecting the city of Gades; fo violent, that they were compelled to call in the affiftance of the rifing colony of Carthage, who, fending thither a numerous fleet and army, not only effec-

* Herodotus, lib. iii. p. 191.

† Polybii Hift. p. 341.

tually

tually feconded their operations, but alfo fecured for themfelves a confiderable territory of the rich adjoining province of Bætica.* According to a paffage which occurs in Sir Ifaac Newton, who has entered into extenfive chronological difcuffions relative to thefe two nations, it fhould feem that the temple at Gades muft have been erected long antecedent to that city; for the gift of Pygmalion, which he mentions, muft have been conferred many ages before the Carthaginians could have been in a fituation to afford any fuch powerful fuccours to the Tyrians, as defcribed by Juftin. Poffibly a temple facred to the manes of that conductor, who affumed the name of Hercules, and a few buildings on the fhore, for the purpofe of mutual traffic and fhelter from the weather, might have formed the whole of the fettlement; but when, in procefs of time, thofe foreigners began to erect fpacious buildings, and fortify the ifland, the jealoufy, not lefs than the avarice, of the Spaniards, might be awakened, and the affault as powerful as the motives that produced it. The paffage alluded to in Newton is as follows: " The Phœnicians,"

* Juftin, lib. xliv. p. 574.

ſays that writer, " after the death of Melcartus, built a temple to him in the iſland Gades, and adorned it with the ſculptures of the labours of Hercules, and of his hydra, and the horſes, to whom he threw Diomedes, king of the Biſtones, in Thrace, to be devoured. In this temple was the golden belt of Teucer, and the golden olive of Pygmalion, bearing ſmaragdine fruit; and, by theſe conſecrated gifts of Teucer and Pygmalion, you may know that it was built in their days."* The account of this ſplendid gift of Pygmalion is in Philoſtratus, and exhibits a curious proof of the early ſkill of the Phœnicians in working in metals and gems. Pygmalion ſent to the temple of Hercules, ſtanding in the iſland of Gades, a rich donative, being the figure of an olive-tree, of maſſive gold, and of moſt exquiſite and curious workmanſhip; its berries, which were of emerald, bearing a wonderful reſemblance to the fruit of that tree.†

The Carthaginians, having once penetrated into Spain, found it too important an acquiſition to be relinquiſhed, and therefore follow-

* Sir Iſaac Newton's Chronology, p. 37.

† Philoſtrat. in Vita Apollonii, lib. v. c. 1.

ed up the victory they had gained, to the complete ſubjection of the maritime provinces on either ſide of the Straits. In the courſe of no very extended period, they erected, in a part of the province of Tarraconenſis, now Valentia, on the Mediterranean coaſt, and on a peninſula jutting far out into the ocean, like that on which old Carthage itſelf ſtood, a moſt noble city, with a ſpacious port, long the emporium of their wealth in this quarter, which they denominated New Carthage; on the ruins of which ſtands the modern town of Carthagena. In addition to theſe valuable conqueſts by land, their active fleets ſcowered the ocean in the ſame line, and obtained poſſeſſion of all the adjacent iſlands, on which they built forts and eſtabliſhed factories; particularly of thoſe celebrated iſlands lying nearly oppoſite the coaſt of Valentia, in the Mediterranean-Sea, called, by the ancients, *Baleares*; but, by the moderns, from their comparative magnitude, Majorca and Minorca, the *greater* and the *leſs*. Their continental poſſeſſions produced immenſe quantities of thoſe precious metals, in which their commerce principally conſiſted, as well as ſupplied their army with brave and able recruits for freſh conqueſts: the

 iſlands

iſlands yielded abundance of honey, corn, an wine, and afforded convenient harbours fc the numerous Carthaginian ſhips which na vigated that ſea.

The Carthaginians being of the ſame race manners, and religion, as the Phœnicians there are no particular data by which we ca: aſcertain the time of their firſt trading to th British coaſt for the commodity in ſuch grea requeſt among the traders of the Eaſt; w only know from Feſtus Avienus, an autho cited by Bochart, that Himilco, a Carthag nian general, the firſt of that name, was ſe about the time of Darius Nothus, by the ſe- nate of Carthage, to diſcover the weſter ſhores and ports of Europe; that he ſucceſ fully accompliſhed that voyage, of which l wrote a journal, which was inſerted in th Punic annals, and which the ſaid Feſtus Avi nus had ſeen; and that, in that journal, t Britannic iſlands are mentioned by the na of Æſtrymnides;* iſlands infeſted by t *œſtrum*, or gad-fly. At the ſame time th Himilco was ſent weſtward, another gener of the name of Hanno, (of which, probab

* Bocharti Chanaan, lib. i. cap. 35, 39.

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there were ſeveral, ſince we meet with one of conſiderable note at a much later period,) was ſent to explore the ſouthern coaſt of Africa; but he, after making ſome important diſcoveries, was compelled to return, from the failure of his proviſions. He alſo wrote an account of his voyage, and a tract, bearing the name of the *Periplus of Hanno*, is yet extant, though of dubious authority. The circumſtance of proviſions failing him, during this intended circumnavigation of Africa, forms, in my opinion, a very ſtrong objection againſt the poſſibility of the voyage round the African coaſt, ſaid to have been undertaken and accompliſhed near 600 years before Chriſt, at the command of Pharaoh Necho, king of Egypt, ſince the ſhips uſed by the Phœnicians were not of magnitude ſufficient to hold the quantity of proviſions neceſſary for the ſupport of a ſhip's crew during a three-years voyage; for, in that period, according to Herodotus, it was accompliſhed.* This queſtion, however, ſhall be more extenſively examined hereafter, when we come to conſider the paſſage to India by the Cape of Good Hope.

* Herodot. Hiſt. lib. iv. p. 240.

The genius of Carthage being more martial than that of Tyre, whofe object was rather commerce than conqueft, it is not improbable that the former might, by force of arms, have eftablifhed a fettlement in the Caffiterides, and by this means have fecured that monopoly of tin, which the Phœnicians and their colonies indubitably enjoyed for feveral centuries; fince, according to the united judgment of the two ableft writers on the Afiatic Antiquities of Britain, Bochart and Camden, the Greeks were not heard of in Britain much above a century and a half before the Chriftian æra. At all events, it is rational to fuppofe they appointed Phœnician or Spanifh agents to fuperintend the working of the mines, and fecure their produce from the intrufion of ftrangers. In confirmation of this, a paffage in Tacitus may be adduced, in which, defcribing the Britons as they appeared in his time, he affirms, that the *Silures*, inhabitants of South Britain, or probably of the *Scilly Iſles*, were of a fwarthy complexion, and had curled hair, like the Spaniards.* Norden, alfo, in his Antiquities of Cornwall, mentions it as

* Tacitus in Vita Agricolæ, cap. iv.

a tradition univerſally received by the inhabitants, that their tin-mines were formerly wrought by the *Jews*. He adds, that theſe old works are there at this day, called Attal Saraſin; *the ancient caſt-off works of the Saracens*, in which their tools are frequently found. Miners are not accuſtomed to be very accurate in diſtinguiſhing traders of foreign nations, and theſe Jews and Saracens have probably a reference to the old merchants from Spain and Africa: and thoſe employed by them might poſſibly have been Jews, eſcaped the horrors of captivity and the deſolation which, about that period, befel their country. While I write this, however, I am not ignorant of the general application of this tradition to a later period in the Britiſh hiſtory, when the mines and their produce were actually farmed out by King John to the Jews, by whom the commerce of this country with Spain and the Eaſt was, at that time, principally carried on. It being certain, however, that the Carthaginians traded hither, and ſo continued to do, for ages, after the deſtruction of Tyre, let us quit them for a moment, and attend to the new route to India, opened by the bold, but prudent, policy of the Ptolemies, the ſucceſſors

of the great Alexander in the empire of Egypt.

The expedition of Alexander to India, which, if enabled to proceed in the Hiſtory of Hindoſtan upon the extenſive ſcale in which I have engaged in it, it will be my province hereafter to relate in more ample detail than it has yet been done, was an event, as to its conſequence upon the commerce and nations of Europe, of far more importance than is generally conceived. Without the knowledge of the internal ſtate of the Panjab, obtained by means of that invaſion, and, in particular, by the deſcent down the Indus; without the incentive of ſuch wealth and power, acquired by ſo large an addition of territory in the eaſtern quarter of Aſia, by the Greeks, a people ſituated on its weſtern limits, as was the reſult of the conqueſts of Alexander in Perſia and India, the nations, inhabiting the ſhores of the Mediterranean and the Arabian Gulph, would, in all probability, have ſtill been the factors to Europe for the rich productions of the Indian continent. That wealth, a large portion of which centred in the Ptolemies, enabled them to execute the daring projects of their maſter, whoſe mind, fired with the hopes of monopolizing

polizing its wealth, formed the judicious plan of enlarging and deepening the port of Patala, at the mouth of the Indus, with intent to make it the emporium of a future commerce with Alexandria; while that power ſecured to their efforts final ſucceſs and laſting protection. The Greeks, at firſt reluctant, like the old Egyptians, to engage in diſtant excurſions by ſea, or, at leaſt, advancing by very ſlow degrees to improvement in the ſcience of navigation, now began to expand more boldly the ſail of commerce, to court the winds, and quit the ſhore. Their frequent and ſevere engagements with the fleets of Carthage and Rome failed not to extend their naval ſkill; and the treaſures which the new theatre of India diſplayed drew thither in multitudes the Athenian veſſels. Having conquered their Grecian rivals, the Romans eagerly engaged in the ſame line of commerce, and the decline of that empire opened the way to India for the Venetians and other European ſtates, and thus ſet in motion that active and reſtleſs ſpirit of adventure and reſearch, which explored, and finally accompliſhed, the paſſage by the Cape.

When, in the hope of monopolizing the trade of Tyre, and ſecuring as an aſylum for

the riſing fleets of Greece its two deep and ſpacious bays ſtretching out on each ſide of the peninſula, the one looking towards its parent Sidon, the other towards the great mart, Egypt, and ſerving as a ſummer and winter harbour for its vaſt marine, the politic Alexander demoliſhed that ancient city, and inflicted ſo exemplary a vengeance on its inhabitants, it was his intent only to annihilate it as a Tyrian colony; and, before he left the coaſt, he rebuilt and repeopled it, aſſuming the flattering title of the *founder of a new Tyre.* Of the new inhabitants, many were Grecian adventurers, and many were collected from the maritime provinces in its neighbourhood, which had viewed its proſperity with a jealous and malignant eye. Still, however, there remained a large portion of the natives, who had, during the ſiege, tranſported themſelves in ſhips to Sidon and Carthage, and theſe, ſhortly after returning, endeavoured to revive its ancient ſplendour. Though theſe efforts were ineffectual in all the extent deſired, much of its commerce and its conſequence was recovered; for, ſcarcely twenty years afterwards, Tyre was again become ſo conſiderable a city as to reſiſt, for many months,

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the beſieging army of Antigonus, one of the generals, among whom the dominions of Alexander were, at his death, partitioned out, engaged in war with Ptolemy, in whoſe hands it then was, and conſequently in a ſtate of dependance on the Greek ſovereigns of Alexandria, as it ever after continued. No longer, therefore, could either the Tyrians, or their deſcendants, the Carthaginians, command the port of Rhinocolura for the tranſportation of the commodities of the weſtern world to India, becauſe both that port and the paſſage of the adjoining iſthmus were neceſſarily under the control of the monarch who commanded Egypt and the weſtern diſtricts of the Arabian Gulph.

Alarmed, therefore, at the blow aimed at their very exiſtence by the deſtruction of Tyre, and at the evident, though not yet declared, intention, of the Macedonian chief to deprive them of their monopoly of the Indian trade, and make it flow in a new channel, the Carthaginians diſpatched to that prince, in Egypt, a man, named Hamilcar, of great addreſs and of a penetrating genius, to cultivate his good-will, and to obtain every information in his power concerning this project, and the poſſi-

bility

bility of carrying it effectually into execution. Hamilcar found the king bufied in the vigorous profecution of his great defign; the port of Alexandria already cleanfed, enlarged, and defended by a wall, and the city itfelf, which was intended to render Carthage a defert, on every fide rifing in beauty and grandeur. The report of the great works carrying on at this future metropolis of Egypt filled the Carthaginians with difmay; and at the fame time fo incenfed them, that, convinced as they were of the entire practicability of concentrating at Alexandria the whole commerce of the eaftern and weftern world, in a tranfport of rage, they put to death the innocent bearer of this unwelcome intelligence.* No other channel, therefore, for the conveyance of articles of commerce from the weftern to the eaftern world remained to the Carthaginians, befides that before pointed out, through Tadmore and the deferts, to the Euphrates and the Perfian Gulph; and, from the convulfed ftate in which, owing to inceffant wars, the Affyrian and Perfian empires continued for nearly half a century afterwards,

* Juftini Hift. lib. xxi. p. 406, edit. variorum.

even that channel muſt have been a very precarious and hazardous one. Patient, however, and perſevering as the camel that bears her commodities over the burning ſands, COMMERCE undauntedly urges her way through oppoſing difficulties, climbs the ſteep rock, ſtems the rapid torrent, nor relaxes its laborious efforts till it gains the dazzling prize, which crowns its labours and rewards its ſufferings.

Although the death of Alexander prevented his own accompliſhment of the plan which he had formed for making Alexandria the emporium of the trade of the world, Ptolemy Soter, his friend and ſucceſſor in the kingdom of Egypt, ſedulouſly and inceſſantly laboured, during a long reign of thirty-nine years, to complete the magnificent project of his maſter. This firſt and greateſt of that learned and princely line decorated the noble harbour of Alexandria with a marble light-houſe, ſo grand and beautiful as to be once eſteemed the wonder of the world; and he joined to it the iſland Pharos, on which it ſtood, by a ſtupendous mole, or cauſeway, carried, for three-quarters of a mile, through the ſea. He alſo erected in it, for the encouragement of ſcience and the accommodation of the learned, a ſu-

perb

perb ſtructure, which was called the Muſeum, or Academy, and a library, not leſs valuable for the beauty of the architecture than for the rarity and number of the volumes it contained, which amounted to 400,000, unfortunately burnt about three centuries after; as was the ſtill greater one begun by Ptolemy Philadelphus, his ſon, at a more recent period, by the ferocious mandate of the barbarian Omar. The temple of Serapis, the royal palace, the lofty walls flanked with baſtions of durable granate, the great canal by which the waters of the Nile were conveyed to the city, and the marble columns that ſuſtained the vaults, (at this day to be ſeen,) on which the whole city was built, long made Alexandria alike the thronged reſort of the merchant and the ſcholar; and juſtly entitled it to the diſtinguiſhed appellations of Queen of the Eaſt, and the Metropolis of the World.

Ptolemy Soter died at the advanced age of eighty-four, and was ſucceeded by a ſon not leſs ardently deſirous to fulfil the intentions of his wiſe father, than to perfect the extenſive plans of the ambitious Alexander. The perpetual conflicts, by land, in which that father was engaged with the other competitors for the

the divided empire of their maſter, during the early part of his reign, had prevented his giving all that attention to his marine, though that marine was far from contemptible, which appeared neceſſary to ſupport the pretenſions of a power aſpiring to give law on the ocean, and make the commerce of diſtant nations ſubſervient to its own aggrandizement. Alexander had foreſeen that this could never be effected while Tyre and Carthage were permitted to retain ſuch a numerous fleet in the Mediterranean; and, therefore, after ruining the Phœnicians of Tyre, he had formed deſigns for the ſpeedy deſtruction of thoſe of Carthage alſo. Among his papers were found memoranda of certain grand projects, which, if he had lived, it was his intention to have executed; and, firſt of theſe, as the baſis of his future ſcheme of greatneſs, was recorded his reſolution to build a thouſand ſtout gallies, to reduce the Carthaginians and other maritime nations, who might be inclined to oppoſe the progreſs of his arms in an intended conqueſt of all the ſea-coaſts of Africa and Spain, lying on the Mediterranean; along the whole line of which the next memorandum ſtated his intention to carry a broad and regular high

road,

road, as far as Ceuta and Tangier, for the convenience of commerce, and more eaſy communication between his land and ſea forces; while a third propoſed the erecting of forts, eſtabliſhing arſenals, and forming havens, docks, and yards, for building and repairing ſhips, at proper diſtances, throughout his dominions. This ſcheme, carried into execution, muſt have annihilated the power of Carthage; and the whole project ſerves deciſively to mark the judicious policy and comprehenſive graſp of the mind that formed it.

To fill up theſe grand outlines, as far as lay in his power, and with a view to make the trade of Europe and Aſia centre in the new capital of Alexandria, early in his reign, Philadelphus undertook to cut a new canal one hundred cubits in breadth, and thirty in depth, between Arſinoe, ſituated on the moſt ſouthern extremity of the Red-Sea, near the ſite of the modern Suez, and the Peluſian branch of the Nile. A ſimilar intention of uniting the Red-Sea and the Nile formed a part of the ambitious projects for aggrandizing and enriching his nation of a far more ancient ſovereign of Egypt, Pharaoh Necho, in which, however, he was violently oppoſed by the

whole

whole order of the priesthood. For those sages were not only induced, by their theology, to dread the defilement of their sacred river by the waters of the Erythræan Ocean, but, from their geographical knowledge, were filled with alarm, lest the whole country of Egypt, towards the Mediterranean, should be overwhelmed and turned into a stagnant lake, by the irruption of the former sea, which they conceived to roll on a more elevated bed. Necho, however, persevered in spite of all their remonstances, till seven years ineffectual toil, and the loss of 100,000 men, in that attempt, proved the impracticability of it. It remained in this unfinished state till the reign of Darius, of the Persian dynasty of Egyptian kings, who ordered it to be completed, but did not live to accomplish it; a task left for the superior vigour and industry of Philadelphus. Notwithstanding it is said, by Strabo,* to have been sufficiently broad for two vessels, of three ranks of oars, to sail a-breast on it; to have had a commodious lock for keeping up the water to a proper height; and the length of it to be only an easy navigation of four

* Vide Strabo, lib. xvii. p. 753.

days; for ſome reaſon or other the canal came into diſuſe, and this vaſt labour and expenſe of cutting through the iſthmus of Suez were thrown away, ſince, in the time of Cleopatra, who, on the point of loſing life and empire, would have gladly fled by this cut into the Arabian Gulph, it was found to be utterly impaſſable even by light galleys. The labour of ſo many ſovereigns to complete this vaſt undertaking, has occaſioned the canal itſelf to be called by geographers, and deſignated in our maps, THE CANAL OF THE KINGS.

Failing in this magnificent project, and ſtill reſolved, if poſſible, to fix for ever to Alexandria the lucrative trade now vigorouſly carrying on between Egypt, the two Arabias, and India, Ptolemy Philadelphus immediately embarked in two other important and ſucceſsful undertakings; the one was the building of a more powerful fleet than Egypt had ever yet been miſtreſs of, and the other the opening a new road of communication from the Nile, directly acroſs the deſert to a part of the Red Sea, whence ſhips might paſs, by a ſafe and ſhort navigation, to the mouth of the Gulph. For the numerous rocks and ſhoals that abound in the upper, or northern,

part

part of that dangerous ſea, added to the tempeſtuous and variable winds that agitate its ſurfacë, have, from the earlieſt periods, filled the boſom of the mariner with terror and alarms: as he deſcended down the Gulph, danger and death ſeemed to encompaſs him on every ſide; it contained no friendly port to ſhelter him from the ſtorm, nor was a pilot within call to whom he might with ſafety truſt the direction of his bark; on one hand he ſaw the perfidious Arab, and on the other the ſavage Æthiop; the former impatient for his treaſures; the latter athirſt for his blood.

With the multiplied dangers of this navigation, the nautical ſkill, the long experience, and the daring intrepidity, that marked all the maritime enterprizes of the Phœnicians, were alone equal to contend, and it was in conſequence of this that they were ſo long in poſſeſſion of the advantageous traffic carried on by this route to the coaſts of the Happy Arabia and India, excluſively of all other nations of the weſt. To remove this obſtacle to an open commerce between Europe and Aſia, as well as to ſecure a deep, ſafe, and commodious, port, ſo greatly wanted on its weſtern ſhore, were objects that long occupied the

 thoughts

thoughts of this able prince, and it was the refult of the moft deliberate caution, as well as the profoundeft policy, that he at length refolved on opening this new road of communication, not in a part of Egypt where the paffage between the Red Sea and the Nile was fhorteft, for, in fome places, the breadth fcarcely exceeds one hundred miles, which, in particular, is about the diftance between the modern town of Kene, on the Nile, and the port of Coffier, the prefent route of the caravans, but where a fafe, though circuitous, journey, by land, fuperfeded the neceffity of a perilous navigation on a ftormy fea. By confulting a map of Egypt, the reader will obferve, that the Nile, after leaving the cataracts, bends its courfe towards Lybia, in the fame direction with the mountains; but, repelled, by that eternal barrier, it foon after takes an eafterly courfe, and approaches towards the Arabian Gulph. Near its banks in this quarter, on an eminence, ftood the ancient city of Coptos, diftant from Alexandria three hundred and three miles; and on this city, which though not fituated immediately upon the fhore of that river, communicated with it by a canal of fuch confiderable breadth and depth,

as to bear veſſels of the largeſt burthen then in uſe, Ptolemy fixed as a central inland emporium between the laſt-named city and another which he built on the coaſt of the Red Sea, nearly under the tropic, and named after his mother, Berenice. This city was erected on the ſide of a promontory, which there ſhoots out into the Gulph, and in a ſituation far advanced towards its mouth, ſo that neither peril nor delay attended the paſſage of veſſels bound thither from this port. It was connected with a ſpacious haven, protected by that promontory, where a numerous fleet might ſafely ride at anchor, and its founder ſpared neither labour nor treaſure to make it the grand emporium of all the trade carried on, on that ſide of his dominion, with India, Perſia, and Arabia; a trade ſo long enjoyed, and productive of ſuch unbounded wealth to the adventurous race of Tyre and Carthage. Its capacious port, its noble caravanſeras for the accommodation of foreigners of every nation, the ſpacious ſtructures intended as magazines of the richeſt manufactures of the Eaſt, the immunities which the merchant enjoyed, and the powerful arm that protected his property, led to Berenice traders from the re-
 moteſt

moteſt parts of the ſouthern and Aſiatic continents. The Sabæan Arabians brought thither ſpices, frankincenſe, and the richeſt drugs; the ſwarthy Æthiopian, gold, ebony, and ivory; the luxurious Perſian, ſilks, brocades, and carpets; the hardy Tartar brought down the Indus from his native mountains Thibetian muſk, Siberian rhubarb, and the choiceſt ermines; and the delicate Indian, cotton, aromatics, and gems. Its crowded exchange exhibited, in one vaſt aſſemblage, all the various nations; and its glittering bazar, in one grand diſplay, all the taſte, genius, and ſplendor, of the Oriental world.

A conſiderable portion of that ſpecies of commerce, which was peculiar to the tropical regions of Aſia, commenced and terminated here, and the merchants, paying the moderate duties of the port, retired, with the articles for which they had bartered their country wares, to their reſpective homes. Thoſe, who came for European commodities, waited the arrival of the caravans from Coptos, which city was diſtant from Berenice, according to Pliny, two hundred and fifty-eight miles acroſs the deſert of Thebais. As this writer and Strabo have given us ſo particular an account of the mode

and the exact route by which this new commerce was carried on, I have little more to do in this part than to present the reader with a correct translation of those writers, writers well known indeed, and often copied, but without the addition of whose valuable relations this Dissertation would not be complete.

Strabo, who flourished in the reign of Tiberius, when this commerce was in its vigour, speaking of Coptos, says, "This city is inhabited partly by Egyptians and partly by Arabians. Ptolemy Philadelphus was the first Egyptian prince who, with his army, made a road between this city and Berenice, across the great desert without water, throughout the whole course of which he erected, at proper intervals, caravanseras, with every necessary accommodation, as well for travellers on foot as on camels. The danger attending the navigation of the northern extremities of the Red Sea was the occasion of this arduous undertaking, the benefits resulting from which to commerce fully demonstrate the utility of the project. The productions of Arabia, India, and Æthiopia, were, soon after its completion, transported, by the way of the Arabian

 Gulph,

Gulph, to Coptos, and this city ſtill remains the emporium of the merchants of the Eaſt. They no longer unlade their veſſels at Berenice, where the road is grown ſhallow and unſafe, but at the port of Mias Hormus, which is not very remote, and where a fleet of obſervation is conſtantly kept. It was formerly the cuſtom to travel this diſtrict on camels by night, (on account of the ſcorching heat, from its lying ſo near the line,) at which time, (that is, previouſly, I preſume, to the opening this new commodious road by Ptolemy,) travellers directed their courſe over the deſert, like mariners, by obſerving the ſtars; they were alſo compelled to take with them proviſion and water ſufficient for ſix or ſeven days journey; at preſent they are ſupplied with water from deep wells and ciſterns, excavated for the purpoſe. There are mines of emeralds and other precious ſtones diſperſed in the iſthmus which they traverſe, for which the Arabians induſtriouſly ſearch."*

In the above account of Strabo, there are two or three miſtakes which excite our ſurpriſe in a writer of his uſual correctneſs, and

* Strabonis Geograph. lib. xvii. p. 472, edit. Steph.

with

with his opportunities of deriving, from authentic ſources, a knowledge of all the circumſtances reſpecting this trade then entirely in the hands of the Romans. For, in the firſt place, Mias Hormus, or *the Port of the Mouſe*, in all the ancient maps of the Arabian Gulph which I have ſeen, is placed fifty leagues farther north than Berenice, and very near the ſcite of the modern port of COSSIER, an Arabic word, ſignifying *ſmall*, and therefore well adapted to deſignate that port, but either denomination extremely ill calculated to give us an idea of the grand and ſpacious harbour neceſſarily attached to one of the nobleſt emporia of the Eaſt; poſſibly, however, there might be two ports of that name. In the ſecond place, the deep wells and ciſterns, alluded to by Strabo in this route, were not neceſſary, ſince we know, from other reſpectable writers of antiquity, that the ſame army of Ptolemy Philadelphus, whoſe uſeful labours formed the road from Coptos through the deſert to Berenice, ſcooped alſo cloſe by the ſide of it, where practicable, and never at a remote diſtance from it, a canal in which the waters of the Nile, conveyed through the whole extent of that journey, afforded to the ardent

thirſt

thirſt of a caravan, fainting under the fiery beam of a vertical ſun, the luxury of its refreſhing waters; a canal which poſſeſſed the farther advantage, that on the banks of it, at proper diſtances, were erected villages and convenient inns for the accommodation of the merchants who paſſed by that route to and from India. In the third place, Strabo ſtates the time of performing this journey to be ſeven days, whereas, according to the moſt expeditious rate, after which the loaded camel moves, that is, about twenty miles a day, or rather night, in theſe tropical regions in which journies are invariably ſuſpended when the ſun is advanced in the horizon, a tract, extending two hundred and ſixty miles, could not be travelled over in leſs than twelve days. To ſolve the firſt difficulty, we muſt ſuppoſe that the original road made by Ptolemy having ceaſed, in the time of Strabo, to be the great road of communication between Coptos and the Arabian Gulph, from the caravans preferring the ſhorter route from Coptos to Coſſier, in this circumſtance the miſtake, in all probability, originated: of the ſecond, it is difficult to find any ſolution, unleſs the canal aſſerted to have been dug by the ſide of this new road be miſ-

taken

taken for that cut by Philadelphus, between Suez and Cairo: the third miſtake is rectified by Pliny, who ſtates the journey to be actually performed in the ſpace of twelve days.*

This laſt writer is indeed ſo extremely minute in deſcribing the route by which the trade from Rome was carried on through Egypt to India, that, in a work of this kind, it would be unpardonable to omit the recapitulation of that narrative. After declaring that the Romans in his time annually ſent a European fleet to India, containing commodities and bullion to the amount of fifty millions of ſeſterces, (ſomewhat more than four hundred thouſand pounds of our money,) and that the profits on the articles thus exported, after all the vaſt expenſes of ſo long a voyage were defrayed, returned thoſe merchant-adventurers, in the Roman market, a profit of cent per cent, he gives the following detail:

The cargo of this annual fleet, originally inſtituted by Auguſtus, the conqueror of Egypt, being arrived at Alexandria, was conveyed thence to Juliopolis, two miles diſtant; there it was embarked on the Nile, and carried

* Plinii Nat. Hiſt. lib. vi. cap. 23.

up

up that river to Coptos, diſtant three hundred and three miles. If the Eteſian winds blew favourably, this voyage was generally performed in twelve days. At Coptos the veſſels were unloaded, and the goods tranſported on the backs of camels, in twelve days, to Berenice, at the diſtance of two hundred and fifty-eight miles, where they remained in warehouſes till the proper ſeaſon of the year for continuing the voyage, which was about the riſing of the dog-ſtar, or Midſummer. When the goods were embarked for the laſt time, the veſſels ſteered directly for the Arabian coaſt, and in thirty days arrived at Ocelis, the modern port of Gella, at the mouth of the Arabian Gulph. Sometimes the fleet ſteered to Cane, called by the moderns Cape Fartaque, and belonging to Saba, the country of incenſe; and ſometimes to Merza, another port of Arabia Felix, but principally frequented by the merchants of the country with whom they trafficked for Arabian frankincenſe, drugs, and ſpices, and gave them in exchange arms, knives, and toys, of various kinds. Thence they purſue their voyage, and in forty days reach Muſiris, the firſt mart of conſequence in India. The port of Muſiris, however, the modern Meerzaw, is deſcribed,

ſcribed, by Pliny, as inacceſſible to ſhips of any conſiderable burthen, and the neighbourhood of it as greatly infeſted by pirates. Of Barace, or Barcelore, he ſpeaks in terms of more praiſe; and ſpecifies a great inland town of the name of Maduſa, to which modern geographers have found none in modern India immediately correſpondent; though in his Cotona, or the region ſo abundant in the production of pepper, we immediately recognize Cotonara on that coaſt, a diſtrict ſtill celebrated for the ſame commodity. This little digreſſion of our author is cloſed with an account of the time of the return of the Roman fleet from India, which, he informs us, was either in the beginning of the month of December, anſwering to the month Thibi of the Egyptians, or, at fartheſt, before the ſixth day of the Egyptian month Mechiris, that is, before the ides of January; and then, purſuing the ſame route back again, they reach Alexandria in three months, and arrive in Italy about the end of a complete year from their firſt ſetting out. The ſeveral places that lay in the route from Alexandria to India, and their diſtances from each other, when the journey was performed

by land, may be ſummarily and uſefully exhibited in the following table:

	Miles.	Days.
From Alexandria to Juliopolis	2	
From Juliopolis to Coptos	303	12
From Coptos to Berenice, over the deſerts	258	12
The voyage from Berenice to Ocelis required		30
From Ocelis to Muſiris		40
Length of the journey acroſs Egypt . .	563 *Miles.*	
Time of the whole voyage to India . .		94 *Days.*

In addition to this correct ſtatement, Pliny ſubjoins, that, on their firſt ſailing from India, they have the benefit of the north-eaſt wind, Vulturnus; and that, when they enter the Arabian Gulph, a ſouth or ſouth-weſt wind carries them on to Berenice. We may reaſonably infer from this account, that the mariners, navigating the Erythræan and Indian oceans, muſt have had ſome knowledge of the trade-winds, before Hippalus, of whom I ſhall ſpeak preſently, ventured to quit the tardy and timid navigation by the coaſt of Arabia and Perſia, and boldly launching on the wide ocean, found a new and rapid path to India by the aid of the wind, on which grateful poſterity afterwards conferred his name.*

* Plinii Nat. Hiſt. lib. vi. cap. 23, ubi ſupra.

To

To ſecure this new commerce from the depredations of the Arabian pirates, that, in all ages, infeſted the coaſt of the Red Sea, Philadelphus conſtantly kept a large fleet ſtationed in that part of the Gulph which was neareſt to Berenice; while, in the Mediterranean, a fleet of ſtill ſuperior magnitude was ever ready to protect from inſult the port of Alexandria, and the trade of the Weſt, now beginning to centre in that magnificent metropolis. Of the number of veſſels employed on the former ſtation, we meet in ancient claſſical writers with no regular detail; but, of thoſe employed in the Mediterranean, we find a very exact liſt in Strabo, and, according to him, it conſiſted of two ſhips of thirty oars on a ſide, one of twenty, four of fourteen, two of twelve, fourteen of eleven, thirty of nine, thirty-ſeven of ſeven, five of ſix, ſeventeen of five, and, beſides theſe, of an incredible number of veſſels with four oars and three oars on a ſide. With theſe fleets he not only maintained and protected the Indian trade, through Egypt, but alſo kept in ſubjection, during his whole life, moſt of the maritime provinces of Aſia Minor, viz. Cilicia, Pamphilia, Lycia, Caria, and the

Cyclades.

Cyclades.* It was not only on the Arabian Gulph and its neighbourhood, that this politic monarch erected cities and eſtabliſhed ports: with a view, perhaps, entirely to ruin the remaining trade of Tyre, he built lower down the Mediterranean, on the coaſt of Paleſtine, and in the vicinity of Tyre, a new and ſplendid city, which he called, after his own name, PTOLEMAIS, and adorned it with a ſpacious haven, that for ſeveral centuries continued a celebrated emporium, and furniſhed Syria and all the adjoining region of Aſia with the commodities of Europe. Ptolemais lay on the weſt ſide of Paleſtine; but, to ſecure every channel by which the productions of the weſtern world might find a paſſage to the Higher Aſia and to India, he likewiſe erected, on the eaſtern verge of Paleſtine, another city, long of conſiderable note in thoſe parts, which, after his ſurname, he denominated Philadelphia. Thus was Ptolemy in complete poſſeſſion of the two great avenues of Eaſtern commerce, that of the caravans over land, carried on through Palmyra, by the permiſſion

* Strabonis Geograph. lib. xvii. p. 805; and alſo Athenæus, lib. v. p. 203.

of

of the Seleucidæ, to the Euphrates and the Perſian Gulph, which was then chiefly made uſe of by the Carthaginians, who beheld with ſecret anguiſh the ſucceſs of the new route by Alexandria, and in conſequence refrained from it; and that through the heart of his own dominions, by way of Coptos and Berenice, principally uſed by their riſing rivals of the Grecian ſtates. Commercial projects of this vaſt extent by ſea and land demanded fleets and armies as proportionably powerful to protect and mature them; and, in conſequence, we are aſſured, by ancient claſſical writers, that the whole number of ſhips of war which formed the navy of Egypt, in his reign, amounted to fifteen hundred, with a thouſand tranſport-veſſels to attend them; while the army conſtantly maintained by that prince conſiſted of three hundred thouſand foot, twenty thouſand horſe, two thouſand armed chariots, and three hundred elephants.

Of theſe arduous and magnificent undertakings of the Ptolemies the reward was both ſplendid and ample; and their capital in time became, as it were, the treaſure-houſe of the whole world, of which I ſhall, in a ſubſequent diſcourſe on the immenſe quantity of gold and

 ſilver

ſilver poſſeſſed by the ancient monarchs of Aſia, eſpecially of India, preſent the reader, among others, with two ſtriking proofs, related at conſiderable detail. The firſt of theſe is the aſtoniſhing diſplay of gold, ſilver, and precious ſtones, recorded by Athenæus to have been exhibited at Alexandria, by Ptolemy Soter, two years before his death, on the occaſion of his aſſociating with himſelf in the imperial dignity his ſon Philadelphus; and the other is the vaſt accumulated wealth, in coined money and bullion, of which the latter, at the cloſe of a long and proſperous reign, died poſſeſſed. For the preſent, to bring to a concluſion theſe extended ſtrictures on the trade maintained with Britain on the one hand, and India on the other, by the Carthaginians, we have only to ſubjoin, that, after bravely ſtruggling for nearly three hundred years to preſerve their liberty and their commerce againſt the incroachments of the Romans, their empire was entirely ſubdued, and at length, in the year before Chriſt 146,* its ſtately and beautiful metropolis was, by the renowned Scipio Æmilianus, burned to aſhes. But before the Romans

* Appian in Punicis, p. 85.

could

could engroſs to themſelves any conſiderable portion of the valuable trade carried on through Egypt to India, another power, which, under the protecting wing of the Ptolemies, had riſen to an uncommon height of maritime glory, was likewiſe to be ſubdued, and this was the republic of Athens, whoſe fleets now ſwarmed in the Indian ſeas, and wafted into the ports of the diſtant Euxine the rich commodities of the Ganges.

THE FLOURISHING COMMERCE OF INDIA, IN THE REMOTEST PERIODS, PROVED FROM THE INSTITUTES OF MENU.

PREVIOUSLY, however, to our taking a ſurvey of the naval concerns of the Greeks with Hindoſtan and Britain, we ought to conſider in a more particular manner than we already have, the progreſs made by the Indians themſelves in navigation, whom the number and magnitude of their rivers, added to their vaſt inland commerce, muſt have made very early expert in that ſcience. The beſt guide we can take with us during this retroſpect upon the ancient commercial tranſactions of

 India,

India, as well on the continent as by ſea, is the book ſo often mentioned before, the Inſtitutes of Menu, the date of which, in an introductory diſcourſe, Sir William Jones has fixed, by aſtronomical obſervations, to about the twelfth century before Chriſt, and in that book we find numerous rules laid down, and caſes adjudged, that probably refer to many centuries preceding even that remote period. The two following ſtanzas of chapter the eighth, ON JUDICATURE, AND THE DUTY OF KINGS, will demonſtrate in how important a light the great legiſlator of India conſidered the commerce of that empire, and how minute and unwearied ought to be the attention paid to it by its ſovereign. The tranſlation, it ſhould be remembered, is, throughout, ſtrictly and ſcrupulouſly verbal, ſo that the reader cannot fail of being in poſſeſſion of the genuine meaning of Menu, and it may be added, that never before did any editor contrive to give to a verbal tranſlation not only ſuch perſpicuity but ſuch unexampled elegance.

"With vigilant care ſhould the king exert himſelf in compelling *merchants* and *mechanics* to perform their reſpective duties; for, when ſuch men ſwerve from their duty, they throw the

the world (that is, a great commercial empire) into confuſion." Inſtitutes, p. 243.

"Day by day muſt the king, though engaged in forenſic buſineſs, conſider the great object of public meaſures, and inquire into the ſtate of his carriages, elephants, horſes, and cars, his conſtant revenues and neceſſary expenſes, *his mines of precious metals, or gems*, (a proof that the Indian ſovereign had ſuch mines,) and his treaſury." Ibid.

In truth, the Indian ſovereigns had no ſmall ſtimulus to attend to their duty in thus inſpecting commercial concerns; for their profits are ſaid, in another place, to have been a *twentieth* part of the profit of every thing ſold. The toll-gates, for the paſſage internally of caravans of merchandize, ſeem to have been numerous in thoſe early times, and the duty collected with the utmoſt ſtrictneſs; for, by the 400th article of that chapter of the code, it is enacted, that

"Any buyer or ſeller, who fraudulently paſſes by the toll-office at night, or any other improper time, or who makes a falſe enumeration of the articles bought, ſhall be fined *eight times as much as their value.*" P. 240.

"Let the king eſtabliſh rules for the ſale and purchaſe of all marketable things, having duly conſidered whence they come, IF IMPORTED; and, IF EXPORTED, whither they muſt be ſent; how long they have been kept; what may be gained by them; and what has been expended on them." Ibid.

"Once in five nights, or, at leaſt, every fortnight, according to the nature of the commodities, (that is, whether they will keep or not,) let the king make a regulation for market-prices in the preſence of experienced men:" and this ſeems to have been the general practice of Eaſtern ſovereigns, for Pliny tells us, that, at Ocelis, on the coaſt of Arabia, the great mart, whither the Indian and Egyptian fleets annually ſailed to barter the commodities peculiar to their country for the myrrh and frankincenſe of Arabia; the king of that country alſo fixed the price of all the articles ſold at that emporium, whether imported or exported; and he mentions, in proof of this aſſertion, that, in conſequence of the high duties impoſed on cinnamon at that port, that precious commodity roſe to ſuch a high price at Rome, that a pound of it ſold for one thouſand

ſand ſeſterces, or about eight pounds ſterling.*

" Let all *weights* and *meaſures* be well aſcertained by him; and, once in ſix months, let him re-examine them." P. 241.

Theſe paſſages afford irrefragable evidence of the very rigid attention anciently paid to the trading concerns of India, and the tract itſelf, being of ſuch high antiquity, muſt prove very intereſting to the commercial reader. The toll-prices at the different ferries on the Indian rivers are then ſtated with equally minute preciſion.

" The toll at a ferry is one pana for an empty cart; half a pana, for a man with a load; a quarter, for a beaſt uſed in agriculture, or for a woman; and an eighth, for an unloaded man." Ibid.

" Waggons, filled with goods packed up, ſhall pay toll in proportion to their value; but for empty veſſels and bags, and for poor men ill-apparelled, a very ſmall toll ſhall be demanded." Ibid.

In the following article reſpecting *freightage*, there is a moſt remarkable paſſage, which

* Plinii Nat. Hiſt. lib. xii. cap. 19.

greatly arrested the attention of the translator, since it decidedly proves that 1200, if not 1500, years before Christ, the Indians, not less than the Phœnicians, navigated the vast ocean. It is as follows:

"For a long passage, the freight must be proportioned to places and time; but this must be understood of passages up and down rivers: AT SEA THERE CAN BE NO SETTLED FREIGHT." Ibid.

"Whatever shall be broken in a boat, by the fault of the boatmen, shall be made good by those men collectively, each paying his portion." Ibid.

"This rule, ordained for such as pass rivers in boats, relates to the culpable neglect of boatmen on the water; in the case of inevitable accident, there can be no damages recovered." Ibid.

It is not, however, only the freightage necessary to be paid for carriage of goods by sea that is thus particularized, for, in another place, we find a law relating to the interest which the merchant was, by mutual agreement, bound to pay for the commodity exported.

"Whatever interest, or price of the risk, shall be settled between the parties by men

WELL ACQUAINTED WITH SEA-VOYAGES, or journies by land, with times and with places, ſuch intereſt ſhall have legal force." P. 210.

If the reader ſhould be anxious to know what were the articles bartered in this traffic, I anſwer whatſoever a great, flouriſhing, and eſtabliſhed, empire could produce, and many which it did not produce; as gold, ſilver, lead, copper, and TIN; articles of commerce which they ſeem to have poſſeſſed immemorially, and in great abundance, when the reſt of the world was but very ſcantily ſupplied with them. As to precious gems, diamonds, rubies, and pearls, they were the native growth of their own rich country; the firſt came from the mines of Soumelpore, on the Adamas river; the ſecond from thoſe of Pegu; the third from the celebrated fiſheries on the ſhores of the Peninſula and Ceylone. The ſame luxuriant and fertile ſoil alſo produced to the Indians ſandal, cinnamon, ſaffron, and all the other rich and odoriferous woods that grow in the fragrant foreſts and gardens of Aſia, though not in the unbounded plenty in which they required them for various uſes, ſacred and civil; for the magnificent temple, and the ſplendid palace.

Many

Many of theſe latter, therefore, were conſtantly imported from Arabia, to cheriſh the never-dying fires that blazed on the altars of their deities; for only the moſt coſtly aromatics, inflamed by a profuſion of rich gums and clarified butter, are there allotted to feed the ſacrificial flame. Medicinal drugs, alſo, of the moſt powerful efficacy, and perfumes of the rareſt kind, were the ſpontaneous gift of their prolific ſoil. In caſſia, bezoar, benzoin, ſtorax, gum-lac, they immemorially drove a flouriſhing trade; and the aloes, the muſk, the ſpikenard, the civet, and the camphire, of India, are ſtill unrivalled. The commerce for the former was principally carried on through the Northern ſoobah of Cabul, a region ever famous for its aromas and the rich botanical ſtores of every ſpecies which its delicious climate produces, and in which, independent of its general commerce, it maintained an extenſive provincial traffic with Perſia: the latter were, in general, the productions of the warm ſouthern provinces and the Peninſula, whence they were as abundantly exported to the Weſt.

If, turning over the pages of the ſame volume, we examine the mechanical arts and

infinite manufactures of this ancient nation, we find them engraving on the hardeſt ſtones, and working in the moſt difficult metals; giving the moſt beautiful poliſh to the diamond, an art ſuppoſed not to be known till the 15th century; inchaſing in gold, and working in ivory and ebony, with inimitable elegance. In weaving, ſpinning, and dying; in all the more ingenious devices appertaining to the reſpective occupations of the joiner, the cutler, the maſon, the potter, and the japanner; in executing the moſt curious cabinet and filligree work; in drawing birds, flowers, and fruits, from the book of nature with exquiſite preciſion; in painting thoſe beautiful chintzes annually brought into Europe, that glow with ſuch a rich variety of colours, as brilliant as they are laſting; in the fabrication of thoſe ornamental vaſes of agate and chryſtal, inlaid with the richeſt gems, that conſtitute ſo large a portion of the ſplendid merchandize of India with the neighbouring empires of Aſia; in ſhort, in whatever requires an ingenious head or a ductile hand, what people on earth, in thoſe remote or in theſe modern times, has ever vied with the Indians?

What

What poliſhed nation is not, or has not been, indebted to the loom of India, and the labours of the Indian mechanic, for the choiceſt rarities of houſehold-furniture, and apparel of the fineſt and moſt ſplendid texture?—Her rich callicoes, plain or flowered, applied to a thouſand domeſtic and perſonal uſes both in Europe and Aſia;—her gold and ſilver brocades;*—and her carpets and tapeſtry ever ſuperior to all others, if not in the deſign, at leaſt in the dazzling luſtre of the colours, are abundant proofs of theſe aſſertions. Who has not heard of the ſhawls of Caſhmere, of the fine veils, ſumptuous veſts, and gaudy ſaſhes, made in India, and of the exquiſite fineneſs of their muſlins, eſpecially of thoſe curious robes, of this delicate manufacture, appropriated to the uſe of the ſultanas of the court of Delhi, while Delhi had a court; woven with ſuch elegance, that the whole

* Although the uſe of Eaſt-India *wrought ſilk* is now prohibited for the wiſe purpoſe of encouraging our own manufactures in that line, yet how great and general was the conſumption, previous to that prohibition, of this commodity, may be learned from what is recorded in Poſtlethwayte on this article, relative to the cargo of the Taviſtock, which brought 9000 pieces of damaſk only, independent of other ſorts of wrought ſilk, each of which being worth at market 9 *l.* or more, the damaſk only amounted to near 90,000 *l.*

drefs might be drawn through a fmall ring, and, when fpread on the grafs, on account of the minutenefs of the threads, were fcarcely vifible to the eye? To what European nation has not the loud thunder of the Britifh navy proclaimed the excellence of the falt-petre of Bengal; and what Afiatic army has not had its fury in battle increafed by the infpiriting fumes of its opium, not exceeded by the beft produced in Egypt? How would the table of luxury have been fpread, not only in our times, but in thofe of Greece and Rome, had it not been for the aid which culinary fkill has received from the pepper, the nutmegs, the cloves, the ginger, the mace, the cinnamon, of the tropical regions of India. Add to this, their rich fweetmeats and preferves of all kinds, their fruits dried or green, the anana, the mango, and many others, of fuch exquifite flavour and poignancy, that the appetite ranges among their endlefs variety without danger of being fatiated or difgufted.

In refpect to the various articles of which their thriving domeftic commerce principally confifted, they in a particular manner marked the native ingenuity and tafte of a people, one order of whom are entirely devoted, from their infancy,

infancy, to mechanical employ and manual labour, and thoſe articles were, at once, elegant in fabrication and infinite in number. Among theſe may be reckoned curious baſkets made of thoſe flexible reeds, with which the banks of their rivers and marſhy grounds abound in wonderful variety; various ſpecies of beautiful pottery of the more elegant kind, and ſome even ſcented; an infinite aſſortment of coſtly toys, fabricated of ivory, and what we call mother-of-pearl; light ſcreens richly gilded, and painted with the moſt vivid colours; fans and umbrellas formed of the beautiful feathers of the numerous tropical birds that flutter in their foreſts and carol in their groves; muſical inſtruments adapted to every ſpecies of melody, martial or feſtive, ſolemn or plaintive, from the dreadful reſonance of the tom-tom to the ſprightly air of the vena and tambour: in theſe, and a thouſand other minuter articles, which it would be tedious to enumerate in this place, the Indians, in periods to which European chronology ſcarcely aſcends, carried on, and ſtill maintain, an extenſive and vigorous traffic.

But leſt I ſhould be thought to have exaggerated matters in this account of the varied

and extenſive trade of ancient India, I ſhall now deſcend to ſome particular ſtatements and extracts from the volume, cited before, which will fully prove the truth of the preceding aſſertions. I ſhall, alſo, for the convenience of the reader, continue to be preciſely accurate in referring to the pages which I cite, and ſhall begin with mentioning two or three articles on which I ſhall have occaſion to diſcourſe more at large hereafter, when diſcuſſing certain parts of the trade of India with Britain in modern periods. The firſt of theſe is

S U G A R.

THAT the ancient Indians, at this remote æra, were accuſtomed not only to extract ſugar from the cane, which anciently grew and ſtill grows in luxuriant abundance in their country, and was, probably, thence tranſported into our Weſt-India ſettlements; but alſo knew how to draw from the melaſſes an ardent ſpirit, like the liquor which we call RUM, is evident from the following paſſage in theſe Inſtitutes, page 320, where it is ſaid, " Inebriating liquor may be conſidered as

of

of three principal ſorts; that extracted from DREGS OF SUGAR, that extracted from bruiſed rice, and that extracted from the flowers of the Madhuca: as one, ſo are all; they ſhall not be taſted by the chief of the twice-born;" that is, the Brahmin, who, according to the received notion of præ-exiſtence in India, is ſuppoſed to be a ſecond time born, when he enters on his earthly career.

In this paſſage we find the exact parallel, or, perhaps, the origin, of that ancient precept of the Egyptian code, that the prieſt ſhould refrain from taſting wine and ſpirituous liquors; and the reaſon afterwards aſſigned for this ſtrict prohibition, at leaſt in India, is, leſt, when in a ſtate of intoxication, he ſhould pronounce ſome ſecret phraſe of the myſterious Veda. The next are

INDIGO AND DYED COTTONS.

THAT the merchants of India, alſo, in that early period, drove a traffic in Indigo is certain, ſince, in the ſame book, when Menu is enumerating the ſpecies of commodity in which it is lawful for a diſtreſſed Brahmin to deal,

COINS bearing the SYMBOLS of the PHŒNICIAN RITES,

PLATE V.

With an ALTAR *erected in* BRITAIN *to the* TYRIAN HERCULES.

To John Coakley Lettsom, M.D. F.R.S. and F.S.A. this Plate, emblematical of the most ancient

deal, indigo is one, among many others, forbidden him; and indeed from that very paſſage we may collect many other articles then forming a part of the domeſtic and foreign trade of India.

Among the various kinds of merchandize alſo there enumerated, but prohibited the Brahmin to trade in, if diſtreſs ſhould drive him to derive his ſuſtenance from commerce, are different ſpecies of cloth, made of wool, or of the bark of trees, dyed of *a red colour*, and theſe are repeatedly ſpecified in ſo particular a manner, that we have the ſtrongeſt reaſon to conclude they had obtained from the Phœnicians ſome information concerning the rich dye for which Tyre was celebrated throughout the Oriental world, and which, in fact, conſiſted of a *deep dark* RED. The paſſage in queſtion particularly ſpecifies

"All woven cloth, DYED RED, cloth made of Sana, of Cſhuma bark, and of wool, EVEN THOUGH NOT DYED RED," as prohibited the mercantile Brahmin.

In reality, this is by no means the only evident remain of the connection anciently ſubſiſting between the Tyrians and Indians that may be diſcovered in the hiſtory and com-

merce of the two nations. The immemorial custom established in India, of women sacrificing themselves to the manes of their deceased husbands, may be discovered in the conduct of Dido, wife of Pygmalion, king of Tyre, who, rather than devote herself to the embraces of a second husband, publicly ascended the funeral pile.

Besides the above-mentioned articles, forbidden the Brahmin, it was unlawful for him to deal in "gems, salt, cattle, human slaves," (that ancient but disgraceful traffic!) "medicinal drugs," and, among others, the baneful classes of poisonous herbs; (for the old Indians seem to have been well skilled in poisons;) he was forbidden to sell "iron, honey, wax, perfumes, SUGAR, NILI or INDIGO, and lac." P. 300.

PRECIOUS STONES, PEARLS, METALS, IVORY, &c. &c.

THE above list of prohibited articles from so authentic a source is extremely important in an investigation concerning the commerce of a country in such very remote æras. But

in another paſſage, on the purification of articles uſed at that time in diet and in dreſs, we are ſtill farther introduced to a knowledge of their great advance in arts and manufactures; for, as to their ſciences, they will become an article of ſeparate conſideration hereafter, while the curious enumeration of their ſuperſtitious cuſtoms, as to clothing and diet, will not fail to excite wonder and gratify curioſity. With reſpect to utenſils uſed in diet, it is obſerved,

" Of brilliant metals, of gems, and of every thing made with ſtone, (as pots or vaſes,) the purification ordained by the wiſe is with aſhes, water, and earth." P. 137.

" A golden veſſel, not ſmeared, is cleanſed with water only; and every thing produced in water, as coral-ſhells or pearls, and every ſtony ſubſtance, and a ſilver veſſel, not enchaſed." Ibid.

" From a junction of water and fire aroſe gold and ſilver; and they two, therefore, are beſt purified by the elements whence they ſprang." Ibid.

" Veſſels of copper, iron, braſs, PEWTER, TIN, and LEAD, may be fitly cleanſed with aſhes, with acids, or with water." Ibid.

" The purification ordained for all ſorts of liquids, is by ſtirring them with cuſa-graſs; for clothes folded, by ſprinkling them with hallowed water; for wooden utenſils, by planing them." Ibid.

" For the ſacrificial pots to hold clarified butter and juice of the moon-plant, by rubbing them with the hand, and waſhing them, at the time of ſacrifice." P. 138.

" Leathern utenſils, and ſuch as are made with cane, muſt neceſſarily be purified in the ſame manner with clothes; green vegetables, roots, and fruit, in the ſame manner with grain." Ibid.

" Silk and woollen ſtuff, with ſaline earths; blankets from Nepaul, with pounded *ariſhtas*, or *nimba*-fruit; veſts and long drawers, with the fruit of the bilva; mantles of *cſhuma*, with white muſtard-ſeeds." Ibid.

" Utenſils made of ſhells or of horn, of bones or of ivory, muſt be cleanſed by him who knows the law, as mantles of *cſhuma* are purified." Ibid.

In page 261, we find puniſhments ordained " for mixing impure with pure commodities, for piercing fine gems, as diamonds or rubies,

and

and for boring pearls or inferior gems *improperly*."

How ſeverely indeed they puniſhed fraud in traffic, and with what jealous vigilance the Indians guarded from baſe alloy that gold which they received in ſuch plenty from all quarters of the known world, will be evident from the following ſevere law, which may be given as a ſtriking ſpecimen of the unrelenting aſpect of Hindoo juſtice.

" The ſeller of bad grain for good, or of good ſeed placed at the top of the bag, to conceal the bad below, and the deſtroyer of known land-marks, muſt ſuffer ſuch corporal puniſhment as will *disfigure* them ;" as, for inſtance, depriving them of their eyes or hands. P. 283.

" But the moſt pernicious of all deceivers is a goldſmith, who commits frauds ; the king ſhall order him to be *cut piecemeal with razors*." Ibid.

The duty of a Bice, or merchant, is thus ſummarily recapitulated towards the cloſe of chapter the ninth:

" Of gems, pearls, and coral, of iron, of woven cloth, of perfumes, and of liquids, let him well know the prices both high and low." P. 287.

" Let him be ſkilled likewiſe in the time and manner of ſowing ſeeds, and in the bad or good qualities of land; let him alſo perfectly know the correct modes of meaſuring and weighing." Ibid.

" The excellence or defects of commodities, the advantages and diſadvantages of different regions, the probable gain or loſs on vendible goods, and the means of breeding cattle with large augmentation." Ibid.

" Let him know the juſt wages of ſervants, the various dialects of men, the beſt way of keeping goods, and whatever elſe belongs to purchaſe and ſale." P. 288.

A RETROSPECTIVE VIEW TAKEN OF THE GRADUAL PROGRESS OF THE INDIAN AND OTHER ORIENTAL NATIONS IN SHIP-BUILDING, WITH STRICTURES ON THE FORM AND EQUIPMENT OF THE ANCIENT VESSELS.

I HAVE already obſerved, that the great rivers of India, as well as the vaſt number of them, interſecting the country as they do in every

every poſſible direction, and many of them at certain ſeaſons of the year, like the Nile, overflowing their banks, and fertilizing the ſoil, muſt very early have had the effect to make the Indians acquainted with the art of navigation, eſpecially as it was on the banks of thoſe rivers, as well on account of ſuperſtitious motives as for the convenience of inland commerce, that the firſt Indian cities were erected. Their firſt efforts in this way were, doubtleſs, confined to voyages up and down the Ganges and Indus, and their veſſels, probably, conſiſted of that kind of boats, made of great canes or reeds, or, as we call them, bamboos, which grow plentifully on the banks of the large rivers, and in the fens and marſhes of India, and with which, cloſely compacted together, and probably covered, like thoſe of the old Britons, with raw hides, according to Diodorus Siculus, the Indian monarch, whom the Greeks have recorded under the name of Staurobates, formed a fleet, to the number of four thouſand, to oppoſe the fleet of Semiramis on the Indus.* In this engagement,

* See Diod. Sic. lib. ii. p. 95, and Suidas ad Vocem Semiramis.

however, the former was unſucceſsful, and the reaſon ſeems to have been, (for I am inclined, under certain limitations, to admit the fact of ſuch a battle having taken place, though reported by the fabulous Cteſias,) that the Aſſyrian ſovereign had engaged her Phœnician ſubjects, who were more expert mariners than the Indians, to build that fleet, and direct its operations againſt the unpractiſed enemy.

Of the ſhips that compoſed this fleet, after all, no very magnificent idea can be formed, ſince it was built in detached pieces on the coaſts of Cyprus, Syria, and Phœnicia, and tranſported thence, on the backs of camels, to the Indus; and with reſpect to the reed-conſtructed boats, covered with leather, ſo often mentioned above, as belonging both to the old Britons and Indians, with whatever contempt we may look upon them, they were certainly the only ones made uſe of by all nations, except the adventurous maritime race of Phœnicia, during the early periods of the world. We have no account of any others being anciently uſed in the rivers of Ethiopia, Egypt, and the Sabæan Arabia; and it is on this account Virgil aſſigns to Charon, the in-

fernal ferryman, a boat made of materials of the ſame kind:

——— Gemuit ſub pondere cymba
Sutilis. ——— Æneid VI. 414.

In truth, theſe boats themſelves were a great improvement on the ſimple floats, compoſed of rafts bound together with thongs made of the ſinews of animals, that formed the firſt tranſports. They were built hollow to reſemble the canoes, which, conſiſting of the trunks of trees, excavated by fire, ſerved to convey the primitive race of men, as the larger floats did their articles of barter. Hides, doubtleſs, hardened and prepared with great care, ſerved as a ſheathing to theſe veſſels, and over all was probably ſpread a coat of roſin, or pitch, more firmly to ſecure them againſt the penetration of the water. The Greeks, at leaſt, we know were accuſtomed to fortify the outſide of their veſſels with pitch, mixed with roſin, which gave them a dark appearance, and hence, in Homer, they are uniformly denominated μελαιναι, or black. The Romans in ſucceeding ages improved on this practice, and ſet the firſt example to poſterity of ſheath-

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ing veſſels with metal, though this fact is not generally known; but I ſhall preſent it to the reader on the authority of Mr. Lock, who, in his Hiſtory of Navigation, prefixed to Harris's Voyages, informs us as follows: "Leo Baptiſti Alberti, in his Book of Architecture, lib. v. cap. 12, has theſe words: But Trajan's ſhip having been weighed out of the lake of Riccio, at the very time while I was compiling this work, where it had lain ſunk and neglected for above thirteen hundred years; I obſerved that the pine and cypreſs of it had laſted moſt remarkably. On the outſide, it was built with double planks, daubed over with Greek pitch, caulked with linen rags, and over all a ſheet of lead faſtened on with little copper nails. Raphael Volaterranus, in his Geography, ſays, this ſhip was weighed up by the order of Cardinal Proſpero Colonna. Here we have caulking and ſheathing together above ſixteen hundred years ago; for I ſuppoſe no man can doubt that the ſheet of lead nailed over the outſide with copper nails was ſheathing, and that in great perfection, the copper nails being uſed rather than iron, which, when once ruſted in the

water

water with the working of the ſhip, ſoon loſe their hold, and drop out."

A race conſtantly reſiding on the banks of rivers, who were poſſeſſed of ſuch vaſt extent of ſea-coaſt, and who, probably, in part, ſupported themſelves by fiſhing, could not fail of obſerving both in what manner and with what agility the tenants of the watery element urged their way through that element. The remark of Pliny, therefore, that their fins ſuggeſted to them the firſt notion of oars, and the tails of birds, with which they viewed them direct their flight through the pathleſs air, the uſe of the helm,* is founded in reaſon and probability. The attempt to collect the aid of the winds, by expanding a ſail, to accelerate their progreſs on rivers, and in creeks, muſt, at firſt, have proved a hazardous, and, in many inſtances, a fatal, experiment. But, in this inſtance, the ſame analogical deductions operated upon them as in the former, and from obſerving how the feathered tribes, by expanding their wings, and catching the full gale, were borne along through the fields of æther, they learned to give the ſame aid to

* Plinii Nat. Hiſt. lib. xii. p. 551.

their ſhips, gliding through the trackleſs water. The reſemblance of a ſhip with ſails to monſtrous birds, with their pinions extended, infected the minds of all the ancient poets and mythologiſts, and in this fancy we find the origin of all the fables relative to griffins and hippo-griffins; to the winged dragons of Triptolemus, and the flying ſteed Pegaſus, the offspring of Neptune: theſe were only ſhips with out-ſpread ſails, in which the daring adventurers ſailed on their reſpective expeditions, and aſtoniſhed by their naval exploits an ignorant and credulous age.

In the infancy of navigation, indeed, no ſhips had more than one maſt and one large ſail; but convenience, added to increaſing experience, brought into uſe a variety of both, whoſe reſpective names are recorded by Scheffer,* but which need not be recapitulated in this place.

In the progreſs of this inveſtigation hitherto, the extreme remoteneſs of the æra, reaching up to the birth of man and the dawn of ſcience, has prevented any attempt to fix the preciſe period in chronological hiſtory to

* Schefferus de Militia Navale, lib. ii. cap. 2.

which the different improvements in nautical ſcience, civil and military, belonged. But ſince, by ſome authors of repute, the fleet of Semiramis has been conſidered as the firſt naval effort, and it is certainly one of the earlieſt recorded on the page of hiſtory, it becomes neceſſary to ſtate, with as much certainty as we may be able, that period. And here we cannot conceal our ſuſpicion that the æra aſſigned to that invaſion, in Uſher's Chronology, is much too low in the annals of the world; and the miſtake has, probably, ariſen from there having flouriſhed ſeveral Aſſyrian ſovereigns, who bore that celebrated name. According to that chronologer, this memorable event took place about the twelve hundredth year before Chriſt, which approaches very near the period aſſigned, by Sir William Jones, to the collecting into a regular code the Inſtitutes of Menu. But thoſe Inſtitutes repreſent the Indians as a nation already well ſkilled in maritime affairs, and report caſes adjudged relating to adventures at ſea. On that account, the more ancient date ſeems to me to be preferred, which places the event back five centuries nearer the flood. In truth, the Argonauts had performed their celebrated ex-

pedition

pedition half a century before the firſt-mentioned æra, and the Trojan war had already proved the occaſion of bringing out the moſt formidable collective fleet that had yet ſailed upon the ocean, conſiſting of near twelve hundred ſail, of all ſhapes and dimenſions; though it muſt be owned thoſe who navigated them exhibited but little dexterity in nautical concerns; advancing very ſlowly in their progreſs, and never daring to venture far from the ſhore. Seſoſtris, too, it ſhould be remembered, that Seſoſtris, who is ſaid to have flouriſhed above 1600 years before Chriſt, had long previous to this period, if Diodorus Siculus* may be credited, built, on the Red Sea, a fleet of four hundred ſhips, for the purpoſe of conquering the maritime regions of Africa, and ſubjugating India. The immenſe veſſel, alſo, of cedar, two hundred and eighty cubits in length, decorated with golden ornaments on the outſide, and beautified with ſilver within, which the ſame prince dedicated to Oſiris, ſuppoſing there to be any baſis for the ſtory, argues no mean proficiency in naval architecture, by a race whoſe ſuperſtitious notions

* Diod. Sic. lib. i. p. 51, 52.

rendered

rendered them in general hoſtile to marine enterprizes. It was the invariable aim of this monarch, through a long and glorious reign, to conquer the violent averſion of the old Egyptians, towards engaging in ſea-concerns; and he ſo far prevailed as to eſtabliſh among them an order of mariners. Theſe vaſt undertakings, however, were certainly above the ſkill of a people only beginning to cultivate nautical ſcience, and we are irreſiſtibly led in this inſtance, alſo, to conclude, that, in carrying them on, they had the aid of thoſe Phœnicians who inhabited Idumæa and the regions of the Mediterranean coaſt neareſt Egypt.

In the courſe of ages, and in the progreſs of ſcience, the Indians, taught by experience to provide veſſels adapted to war as well as domeſtic uſe, would naturally improve in the art of ſhip-building, and either by exerting their own lively-inventive genius, or by copying the Phœnician models, would ſoon learn to fabricate veſſels capable of ſtemming the ſtormy billows of even the Arabian Gulph, the utmoſt limit of their maritime excurſions ſouthward. For ſhips of ſuperior magnitude, ſtrength, and burthen, they certainly did not want in the extenſive foreſts of India abun-

dant

dant materials, eſpecially in thoſe which bordered on the rivers Hydaſpes and Indus, and from which Alexander, in later ages, cut down the immenſe quantity of timber neceſſary to build the fleet of above two thouſand ſail, in which Nearchus performed his celebrated voyage through the Perſian Gulph, and up the Tigris, into Meſopotamia.

Concerning the exact ſhape of thoſe ancient veſſels, it is impoſſible to write with any certainty; but it will probably excite in the modern mariner no ſmall degree of ſurpriſe, to be informed of a circumſtance, which, however, is confirmed by the unanimous voice of claſſical antiquity, that the firſt veſſels fabricated by the human race were of a round form; and Bochart contends, that the ſhip Argo, being the firſt long ſhip ever uſed on the ocean, was thus denominated from Arco, a Phœnician word, ſignifying *long*.* The ſame author informs us, that the navy of Tyre conſiſted of two ſorts of veſſels, the one being round ſhips, which they denominated Gauli, the other long ſhips, or galleys, which they termed Triremes, or ſhips of three banks

* Bocharti Sacr. Geograph. p. 819.

of

of oars, ſuppoſed to be of their invention. Of theſe, in battle, they placed the long veſſels in the centre, while the round veſſels formed the wings of the fleet. In truth, the firſt ſhips were built round, or rather oval, becauſe they were intended merely as tranſport-veſſels and ſhips of burthen, and that form allowed ampler ſpace for the ſtowage of proviſions and thoſe curious mercantile commodities which were the objects of mutual barter between the inhabitants of Oriental countries. The tranſport-veſſels were generally towed along the great rivers with cords, as is the caſe at preſent in moſt countries where there flouriſhes any conſiderable inland navigation; the ſhips of burden were chiefly managed by ſails, while thoſe of war, for the convenience of more ſwiftly tacking about during an engagement, and approaching an enemy on the weakeſt ſide, were generally rowed with oars. Not that theſe latter were wholly deſtitute of ſails, but in that infancy of navigation, when men were leſs dexterous in the uſe of ſails than oars, the former were often an incumbrance, and ſometimes, in tempeſtuous weather, or on a boiſterous ſea, were even the occaſion of diſaſter and defeat. The Indians, whoſe obſti-

nate adherence to old cuſtoms and maxims, however wrong and ridiculous, has been more than once animadverted upon, have not probably ſo far deviated from the maxims of their anceſtors in ſhip-building, but that we may perceive in the preſent form of the junks that traffic along the coaſt of the Peninſula and the neighbouring ports of the Indian ocean, which are huge unſightly fabrics, almoſt as broad as they are long, a tolerable ſpecimen of the[illegible] ancient manner, and they are evidently bui[illegible] in the ſtyle of ſhips intended, by their capaci[illegible] ous hold, to carry conſiderable quantities [illegible] ſtores.

In reality, the mercantile race of India had never any idea in the conſtruction of them beyond their commercial uſe, nor ever intende[illegible] them for longer voyages than at the moſt to the Gulph of Ormus and the Red Sea. It wa[illegible] the Phœnicians, and their colony of Carthage, who, being obliged to defend from Grecian and Roman invaders their valuable trade an[illegible] extenſive dominions, carried to the utmo[illegible] point of attainable perfection, in thoſe early times, the art of conſtructing and navigating veſſels, whether commercial or warlike. By them, the ancient ſails, which, in many inſtances,

ſtances, were made of nothing but hides, ſew-
ed together, were exchanged for more flexible
ones of linen, and the leathern thongs, or
cords, uſed for bracing them and various
other purpoſes, for others of hemp and flax.
By them, too, the old clumſy anchors, which
ſometimes conſiſted only of a large ſtone, and
ſometimes of a log of wood, with a quantity
of lead affixed, or a buſhel of ſand, let down
ſtay the courſe of the ſhip, were diſplaced
anchors of iron, having at firſt one, and
erwards two, teeth, or flukes. It is a cir-
cumſtance too much connected with our pre-
nt ſubject to be omitted, that, according to
Scheffer, cited before, the Portugueſe, at their
nding on the coaſt of Malabar, actually
und the firſt ſpecies of rude ſtone anchor in
e among the inhabitants of Calicut, while
eir veſſels themſelves were flat-bottomed, had
e maſt, with one triangular ſail, and were,
general, of the burden of two hundred
ns. With reſpect to the merchant-ſhips
d at this day by the Indians for the purpoſe
f carrying on their export-trade, they are
oſtly built of TEEK, a firm laſting ſpecies of
mber growing plentifully on the mountain-
us regions of Malabar, and their cables and

other cordage are made of the fibres of the nut of the cocoa-tree. Indeed, the whole veſſel is frequently formed of planks cut out of that tree, and the reader may ſee an account of the building of one of this ſort, by Marco Polo, who viſited India in the 12th century, inſerted at length in the Anciens Rélations of M. Renaudot, who, from authentic ſources of information, adds, that this uſeful tree not only "affords materials wherewithal to build a ſhip, but to load her alſo when ſhe is finiſhed. The great planks of the trunk ſerve for her hull and maſts; with the filaments or fibres of the nut, they ſpin the cordage and the ſails; and they caulk her with the coarſer ſtuff, and the oil extracted from the tree. They load her with nuts, both green and dry; and of the liquor they draw from them, which is very pleaſant and ſweet, if not kept too long, they make a kind of cream, comfits, butter, and an excellent oil for wounds."* This tree is a native of the regions that lie within the confines of the torrid zone, both of the Eaſtern and Weſtern world, and the Indians of the Maldives very ingeniouſly employ the filaments of

* Ancient Accounts of India and China, in the notes, p. 20.

the ſame nut in making ſhirts, ſhort veſts, and other articles of light apparel.

They uſe in their rivers, and in landing goods from foreign veſſels, large flat-bottomed boats, whoſe ſides are five or ſix feet high, the planks of which are very thin, and ſewed together with their cordage; yielding like paſteboard, if they ſhould happen, as is frequently the caſe, to ſtrike againſt the ſhallows of the ſhore; for which reaſon the Engliſh employ them in preference to their own boats.

To return to the conſideration of the progreſs of the Phœnicians in ſhip-building. Thoſe, who invented the triremes, would, in courſe of time, naturally proceed to the formation of quinquiremes and galleys of a ſtill greater number of banks of oars, but it was left to their ambitious and daring rivals of Greece and Rome to build ſuch floating mountains as were the galleys, concerning which ſomething will be ſaid hereafter, of thirty, forty, and even fifty, banks of oars; nor can we form any conception how it was poſſible to navigate them to any purpoſe of utility. Theſe orders, or ranks of oars, were ranged, one above the other, not directly or perpen-

perpendicularly, as ſome have abſurdly imagined, but roſe by a gradual aſcent, each at the back of the other, from the loweſt to the higheſt region of the veſſel. To prevent attrition from conſtant uſe, the blade, or broad part of the oar, was generally covered with plates of braſs; but, as this addition would naturally have the effect to render the long oars uſed in the higheſt range extremely ponderous in the water, it was cuſtomary to put lead into their handles, by way of counterbalancing them. It was alſo the cuſtom of the ancients to fortify the prow, that important part of the ancient veſſels, on the ſtrength of which ſo much depended, with braſs; and Suidas even intimates, that thoſe uſed by Semiramis againſt the Indians were thus armed;* a circumſtance which, if credible, fully accounts for her ſuperiority over the numerous but cane-conſtructed barks of her enemy. For to theſe prows were faſtened roſtra, or beaks, (ſtill preſerving the alluſion to birds of prey, whoſe beaks, or bills, are their principal weapon of offence,) and theſe were generally fabricated of ſolid braſs, ſometimes to the

* Suidas in Voce Semiramis.

number of ten, whence Æſchylus gives to Niſter's ſhip the epithet δεκεμβολος, *ten-beaked*. With the ſtrong ſharp points of theſe beaks, which protruded conſiderably beyond the prow, under the water, they aſſailed, and broke in pieces, the hulls of the enemy's ſhips, while a ſhower of darts and javelins annoyed the crew from above, and thoſe other terrible engines of deſtruction uſed on board the ancient veſſels, and enumerated by Scheffer, the δελφιν, or dolphin, an immenſe ponderous maſs of lead or iron, caſt in that form, and thrown with violence into the veſſel with intent to ſink it; the αρπαγες, harpagines, or vaſt iron harpoons, for penetrating and rending it, the great naval balliſta and arietes, or machines for hurling ſtones and battering their ſides, and the long ſcythe-like inſtruments uſed for cutting their ſails and cables, all acting together, contributed to render a naval conflict in ancient, ſcarcely leſs tremendous than in modern, periods. Although ſails are here mentioned, yet, as we before obſerved, it was late before they were brought in to the aid of navigation, and later ſtill when they came to be made uſeful in marine engagements, from the ignorance of the ancients in the mode of

 rightly

rightly managing them, at a moment when miſmanagement muſt infallibly have been attended with defeat and ruin. Ships, provided with oars only, were, therefore, at firſt, uſed on theſe occaſions, but at the ſame time, to render them more under command, and that they might more eaſily tack about in an engagement, they were furniſhed with two, three, and even four, rudders, a circumſtance alike perplexing to the comprehenſion of the modern mariner: of theſe, two were affixed to the fore-deck and ſtern; and the other two to the ſides. Theſe early engagements alſo neceſſarily took place near that ſhore from which they dared not venture far by day, and cloſe to which, at night, they were accuſtomed to anchor, till the Phœnicians, applying aſtronomy to the purpoſes of navigation, began firſt to undertake nocturnal voyages, and ſteer their courſe, after the ſame manner as the Arabian and Syrian merchants had long directed theirs through the ſandy deſerts of their reſpective countries, by the light of certain brilliant conſtellations, whoſe ſtrong and conſtant luſtre invariably pointed out the polar regions of the heavens. Then it was that they boldly expanded the various ſail,

and,

and, by long and diligent obſervation, becoming acquainted with the trade-winds that blow periodically in the equatorial regions, united in one centre the trade of diſtant nations, and were enabled to barter the tin of Britain for the gold of Ophir and the pearls of India.

THE ANCIENT COMMERCE CARRIED ON BY THE GREEKS WITH INDIA AND BRITAIN DETAILED.

AFTER taking the preceding view of the trade of India, one of the greateſt and moſt populous empires of the world, the eye of the hiſtorian of Aſiatic commerce is, by the courſe of time and events, directed to Attica, a country ſo very contracted in its limits, as ſcarcely to contain two hundred and fifty ſquare miles, and in reſpect to population, ſo little to be compared with the former, that its native inhabitants, at no period, exceeded fifty thouſand, independent of its ſlaves, which were indeed diſproportionably numerous, but are not to be ranked in the claſs of citizens. Small, however, as were its limits, and naturally barren as was

its

its rocky ſoil, the republic of Athens produced fleets ſo numerous and powerful, as acquired for it the ſupreme dominion of the ocean; and armies, whoſe invincible energy ſubjugated to its control the moſt puiſſant ſovereigns of Aſia. The recollection of the military glory and the love of freedom that exalted this diſtinguiſhed nation, its unrivalled renown in the nobleſt walks of genius and ſcience, and indeed the very names of a long ſeries of celebrated ſtateſmen, heroes, and philoſophers, unavoidably kindle in the mind that takes this retroſpective ſurvey, an ardent deſire to launch into nobler diſquiſitions than thoſe which merely concern their commerce: that commerce, however, being the only allotted ſubject of this diſcourſe, we muſt ſteer through it with the undeviating accuracy of the Grecian pilot, nor be tempted by the faſcinating ſplendor of any foreign ſubject to wander from our courſe. I muſt, notwithſtanding, take permiſſion, previouſly to the ſucceeding ſtrictures, of repeating my former aſſertions in reſpect to the Greeks not being the inventors of the arts and ſciences for which they were ſo celebrated, though, doubtleſs, they ſurpriſingly and rapidly improved

thoſe,

thoſe, the principles of which they originally received from their Oriental neighbours, as, for inſtance, aſtronomy, chemiſtry, and navigation; while all the more elegant and liberal arts, painting, ſculpture, muſic, and deſigning, may juſtly be called their own. In truth, the light, which beamed upon them from the Higher Aſia and from Egypt, was reflected from Greece upon Europe; they were the focal point in which the rays of Oriental genius were concentered; at the ſame time they were to us the medium through which thoſe rays were tranſmitted. We were awed by their majeſtic beauty; we were dazzled by their tranſcendant luſtre; and miſtook the *reflected* for the *primordial* beam.

Cecrops, who, according to Diodorus Siculus,* with a colony of Egyptians inhabiting the Saitic mouth of the Nile, and therefore *mariners*, and an exception to the generality of the Egyptians who ſhrunk with horror from ſea-adventures, migrated hither ſo early as the year 1600 before Chriſt, doubtleſs brought with them ſuch general elements of the ſcience of navigation as were then known

* Diod. Sic. lib. i. p. 33.

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in the infant world; and we learn from the ſame author, that, when he founded the monarchy of Attica, (for Attica, though in ſucceeding ages a republic of the firſt note in hiſtory, was at firſt a monarchy,) that prince divided the people into four diſtinct tribes, called Cecropis, Autochton, Actea, and Paralia, in which he acted with remarkable conformity to the maxims of the Indian and Egyptian legiſlators, who thus divided the nations over whom they reſpectively ruled. Nearly a century afterwards, Danaus ſailed into Greece from the ſame quarter, and ſeized on the throne of Argos; while Minos, the great legiſlator of Crete, the ſimilitude of whoſe name and laws to thoſe of the great Menu of India has been remarked by Sir William Jones,* had a numerous navy on the Cretan ſea. Numerous, however, as it was, it muſt ſtill have been very inadequate to any uſeful purpoſe of defence or commerce, ſince Dædalus, whom the Greeks, in a well-known mythological fiction, have recorded as the firſt inventor of ſails, was not then born. Their grand and united effort, the Argonautic expe-

* Inſtitutes of Menu, in the Preface, p. 9.

dition, did not take place till about 1150 before Christ. The disputed object of that expedition is out of the question; it is sufficient to remark, that it was the first ship equipped for war that sailed out of the ports of Greece; and in those days the voyage to Colchis was a subject of scarcely less celebrity than the discovery, in more recent periods, of the voyage to India by the Cape of Good Hope. The consequence of that expedition upon the maritime genius and efforts of all the Grecian states was such, that, in less than fifty years, they were able to furnish twelve hundred ships, of all descriptions, to carry on the war against Troy; and of that number the Athenians alone, according to Homer,* furnished fifty vessels.

With the destruction of Troy expired that ardor of naval enterprize, which had begun to distinguish the rising republics of Greece; an additional proof of its having in great part originated from a foreign source, the immediate impulse of which upon their minds having ceased, their conduct was of course no longer influenced by it. No grand naval exploit of

* Iliad, lib. ii. v. 94.

that nation is, for ſeveral centuries, recorded on the page of hiſtory: their mariners, during this long interval, were either diſperſed among the veſſels of the Phœnician merchants, or piratically infeſted that element on which the daring nautical genius of the former engroſſed the traffic, and diſdained a rival.

The ruin of the elder Tyre, near the commencement of the ſixth century before Chriſt, by the Aſſyrian monarch Nebuchadnezzar, called forth into action the dormant ambition of Athens, to poſſeſs the palm of commerce and the ſovereignty of the ocean. Their progreſs, however, in navigation, was neceſſarily ſlow, from the infant ſtate of aſtronomical ſcience among them, ſince, as yet, they only knew to ſteer the courſe of their veſſels by the ſtars in Urſa Major; a moſt uncertain guide in remote and hazardous voyages, ſince that conſtellation very imperfectly points out the pole, and the ſtars in its extremities are at the diſtance of above forty degrees from it. It was not till Thales, the inventor, according to the Greeks, of the aſteriſm of the Leſſer Bear, had returned from Egypt, that they became acquainted with, and were able to ſail by, the unerring light of the pole-ſtar. That philo-

ſopher brought with him the grand poſtulatum, together with many other ſplendid attainments in ſcience, from the caverns of the Thebais, about the middle of this century, and proved to Greece what the Cynoſure was to navigation; the guiding ſtar of its expanding genius. From that inſtant her naval glory began to dawn, but it was not till after the invaſion of Greece by Xerxes, and the final annihilation of the Tyrian empire by Alexander, that it reached its meridian. The Athenians were not without rivals in the conteſt for maritime dominion; the indefatigable race of Ægina, and the voluptuous, yet mercantile, ſons of Corinth, long combated their claim to that enviable diſtinction; till, at length, the former being ſubdued by the Athenian arms directed againſt them by the immortal Pericles, and the latter having called in the ſame power to aid them againſt the Spartan army, which, under the command of Ageſilaus, had laid ſiege to their ſumptuous metropolis, the Athenians became triumphant on the ocean; and, cloſely purſuing the tract of the Phœnician veſſels, diſplayed the banners of Greece on the ſhores of the Caſſiterides and in the Gulph of Cambay.

Before, however, I proceed to ſtate the particulars of the flouriſhing trade carried on by this enterprizing people with thoſe remote regions, it is neceſſary I ſhould notice two events, in producing which the Greeks were greatly inſtrumental; events of great importance as to their conſequence on the commerce and kingdoms of the Eaſt, but principally relative to thoſe of Egypt and Perſia, to whoſe hiſtory therefore I muſt, for a ſhort period, direct the attention of the indulgent reader.

CURSORY REFLECTIONS ON THE LIMITED NAVAL CONCERNS OF THE ANCIENT EGYPTIANS AND PERSIANS.

I HAVE not hitherto, in any particular manner, mentioned the maritime concerns of the ancient Egyptians nor yet of the ancient Perſians, for, in fact, neither of thoſe nations were greatly addicted to nautical adventures. The former were prevented from becoming ſo by their abominable ſuperſtition, which led them to conſider the ocean, probably from ſome faint traditions relative to the deluge, as the enraged Typhon, the reſtleſs enemy of

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the benign Osiris. I have, however, already observed, that Sesostris, 1600 years before Christ, had endeavoured to conquer this rooted aversion of the Egyptians to naval enterprizes; that he contrived to have a fleet of four hundred ships of war on the Arabian Gulph, and that he instituted among his reluctant subjects a marine class. Their deeply-rooted religious prejudices were, doubtless, one, but not the only, cause of their aversion to the sea and foreign trade; for, happy in their own genius, and in a most fertile soil, the ancient Egyptians, like the modern inhabitants of Japan, were internally rich in every thing necessary to their happiness and convenience; and, except minerals and some particular gums consumed in religious rites and in embalming the dead, wanted not the luxuries which foreign commerce introduces. Not that they were entirely destitute of that species of commerce, but they suffered other nations, more addicted to nautical concerns, to be their factors and agents. Able as they were, from their situation, to command the whole navigation of the Red Sea, they relinquished the natural right of their country to the more adventurous Tyrian and Idumæan mariners;

and

and were content to receive, through their hands, the Arabian incenſe that burned in their temples, and the Indian drugs annually ſwallowed up by the rapacious jaws of the catacombs. For theſe they bartered the emeralds of the Thebais; the fine glaſs, fabricated from the aſhes of the celebrated plant *kali*, at the great Dioſpolis, in which city the manufacture of this article rivalled, if not exceeded, the antiquity of thoſe of Sidon; the *natron* that grows ſo abundantly in that country, and even at this day ſupplies the ſhops of European druggiſts; the paper formed from *the reed of the Nile*, from which its name is derived; the linen woven from the flax of Egypt; and, above all, the corn, which may be conſidered as the ſtaple of that country, and grew there in ſuch luxuriant abundance, as through all antiquity cauſed Egypt to be conſidered the granary of the world.

In return for theſe articles the Phœnicians gave them OIL, which was ever the abundant produce of the olive-groves of Syria and Paleſtine; and this, it will be remembered, was one of the articles with which king Solomon repaid the kindneſs of the Tyrian monarch, in furniſhing him with cedar and cypreſs for

building

building the ſuperb temple of Jeruſalem: the Scripture expreſſly mentioning the former's annual preſent of *twenty thouſand meaſures of wheat and twenty meaſures of pure oil:* the oil they exported to Spain and other countries, but the inſular ſcite, the vaſt population, and contracted territory, of Tyre, required not leſs the grain of Syria than that of Egypt for the ſupport of its innumerable citizens. They alſo imported into Egypt that timber of which her own ſoil could not furniſh even the ſmall quantity uſed in her public and private edifices; the various fragrant productions of the Arabian and Indian gardens; and the precious metals of which the lower Egypt was wholly deſtitute; the principal among which may be enumerated the gold of Sofala, the ſilver of Spain, and the TIN of Britain. I particularize this laſt article, becauſe, independent of the great advance of the Egyptians in metallurgy, (and tin, it has already been obſerved, is mentioned in the Pentateuch of Moſes, learned in all the wiſdom of the Egyptians, and in the writings of Homer,) we meet, in ancient claſſical writers, with very ample and repeated teſtimony, that the Egyptians, in the glaſs-houſes of Dioſpolis, knew

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how to fabricate mirrors of ſtupendous magnitude; and, though hence it does not abſolutely follow that theſe mirrors ſhould be of TINNED GLASS, yet the uſe to which they applied, at leaſt, two of theſe mirrors, affords very ſtrong reaſon for that ſuppoſition; ſince, if compoſed of any metalline ſubſtance, the ſituation in which they were placed muſt unavoidably have expoſed them to obſcuration or corroſion. One of theſe mirrors, according to Strabo,* was elevated on the ſummit of the great temple of Heliopolis, *or the city of the ſun*, to reflect into that temple the full ſplendor of its meridian beam; while another of ſtill more prodigious dimenſions was, in later periods, erected on the Pharos of Alexandria, and ſo placed as to reflect ſhips approaching Egypt at a vaſt diſtance, and imperceptible by the eye from its loftieſt pinnacle.

Unwearied as were the exertions of Seſoſtris, recapitulated above, they were only the tranſient efforts of an enlarged and liberal mind, ſpurning at and trampling down vulgar prejudice; thoſe veſſels were, in all probabi-

* Strabo, lib. xvii. p. 492.

lity,

lity, provided with their rigging, cordage, and other furniture, and navigated, by the Phœnicians. With that prince the project of extending their power by foreign conqueſt expired; and all ideas of the neceſſity of keeping up a powerful navy ſeem to have been eraſed from the minds of his more politic ſucceſſors on the throne of Egypt. If ſuch, however, had not been the caſe, there was one inſuperable objection to their maintaining any conſiderable navy; I mean the above-mentioned total want of timber proper for its conſtruction and repair, of which the whole country was ſo entirely deſtitute, that even the boats on the Nile were obliged to be fabricated either of baked earth glazed and varniſhed, or of rafts ſewed together with the papyrus. Happily for the Egyptians, the views of thoſe pacific princes were ſolely directed to the eſtabliſhment of a vigorous internal commerce between the reſpective provinces of that fertile kingdom; to conſtructing canals for the more equal diſtribution of the waters of the Nile; and raiſing ſtupendous bulwarks to ſecure the Delta from being a ſecond time deſolated by the ravages of the robbers, known to us by the name of the Scenite dynaſty, a race

whoſe recorded barbarities evince them to have been the moſt unfeeling tyrants that ever governed the oppreſſed progeny of Mizraim. In conſequence of this relapſe of the Egyptians into their ancient prejudices, no port remained open on all the coaſt of Egypt for the admiſſion of foreign veſſels for nearly a thouſand years, except Naucratis, a moſt celebrated mart, ſituated not very remote from Sais, then the capital of Lower Egypt, and which gave its name to one of the mouths of the Nile. It was Pſammetichus, the firſt of that name, who, rejecting the contracted policy of excluding ſtrangers from Egypt, threw open its ports to all nations, and gave a firm ſettlement to his allies, the Greeks, who were ſo inſtrumental in fixing him on the throne of that kingdom.*

In reſpect to the Perſians, they were equally reſtrained, by the precepts of religion and policy, from engaging in maritime expeditions. The element of water, not leſs than that of fire, was the object of their ſuperſtitious veneration, and while that ſuperſtition made them ſhudder at the idea of polluting it them-

* Herodotus, lib. ii. p. 163.

ſelves, by any ſpecies of filth, thrown from veſſels, the dread of invaſion from a quarter in which they were ſo defenceleſs, induced them to prohibit the entrance of foreigners into their dominions, by any maritime inlet, under penalties extremely rigorous. Indeed, to render that event impoſſible by the channel of their two great rivers, the Tigris and the Euphrates, they effectually dammed up the mouths of thoſe rivers with immenſe engines; to remove which coſt Alexander, when his fleet, under the command of Nearchus, ſailed, by the route of the Perſian Gulph, into Meſopotamia, no ſmall portion of time and labour. At length, rouſed to a ſenſe of danger by the accounts brought to the court of Perſia of the naval armaments fitted out by the riſing ſtates of Greece, their dauntleſs and aſpiring neighbours, the Perſian ſovereigns, broke through the fetters of that ancient ſuperſtition, and, by the aſſiſtance of the Phœnicians, and even the Greeks themſelves, conſtructed a navy, and ploughed the forbidden ocean. In this new project, ambition alſo had a conſiderable ſhare, and it was a deſire of exploring and conquering the weſtern provinces of India, that induced Darius to fit

out at Caſpatyra, on the Indus, the fleet ſo celebrated in hiſtory, of which he gave the command to Scylax, a Carian Greek, with expreſs orders to ſail down the current of that rapid river; diligently to obſerve the countries that lay on either ſide of it; to enter the great ocean beyond it; to coaſt along the Perſian and Arabian ſhore; to enter the Red Sea by the Straits of Babelmandel; and, finally, ſailing up that Gulph, to land in Egypt, and by that route return to the capital of Perſia. This tedious, and, for thoſe days, hazardous, navigation, Scylax ſucceſsfully accompliſhed in the thirtieth month from its commencement, and, arriving at the court of Suſa with the deſired intelligence, animated that monarch to an undertaking which added ſo much luſtre to his crown, and brought ſo large an increaſe of revenue into his treaſury. It will ſcarcely be expected, after the ample aſtronomical detail exhibited in the former portion of this volume, that a circumſtance ſo remarkable, as that of the revenue thus acquired amounting to 360 talents, the exact ſum of the days of the ancient year, ſhould be omitted being noticed in this place; more particularly, as it is an undeniable proof of the

Perſian

Perſian year being not at that time reformed. It is probable, that, in this expedition of Darius into India, he learned from the Brahmins the true number of the days of the reformed year; ſince, in the pompous march of Xerxes, to diſpute the empire of the world with Alexander, the number of youths clothed in ſcarlet robes, the emblem of the ſolar fire, arranged with a view to the ſame mythological ſuperſtition, was three hundred and ſixty-five.* It ſhould be alſo remarked, that this tribute from the newly-conquered province of India was paid in gold, while that of all the other Satrapies was paid in ſilver; and that the Indian tribute alone, according to Herodotus, amounted to 4680 Euboic talents, nearly a third-part of the whole revenue of his other dominions, which was 14,560 Euboic talents, or 2,807,437 *l.* ſterling.† The reaſon of its being paid in gold rather than ſilver is properly aſſigned by Rennel, from the Ayeen Akbery, that "the Eaſtern branches of the Indus, as well as ſome other

* Herodotus, lib. ii. p. 189, and Quintus Curtius, lib. iii. cap. 3.

† Herodotus, lib. iii. p. 288, et ſeq.

ſtreams

ſtreams that deſcend from the northern mountains, anciently yielded gold-duſt."* The value of the ancient talent varied extremely in different countries of Aſia; if the Indian tribute was paid in Euboic talents of gold, it muſt have amounted to an immenſe ſum, and far greater in proportion than the other nineteen provinces into which the Perſian empire was divided. We muſt not, however, ſuppoſe the larger ſum mentioned above to have been the total of the revenues of Perſia, for many of the diſtant kingdoms, ſubject to that throne, paid their tribute in kind; as for inſtance, that of the Satrap of Armenia, according to Strabo, was twenty thouſand young horſes, while the governor of Arabia, the country of aromatics, furniſhed that luxurious court with frankincenſe equal in weight to a thouſand talents.†

Independent of the damming up the mouths of their great rivers, other impenetrable barriers againſt the entrance of ſtrangers on the ſide of the ſea, and the eſtabliſhment of a maritime commerce, were eagerly ſought after by the

* Rennel's Memoirs, p. 25.

† Strabo, lib. ii. p. 530.

jealous policy of the Perſian monarchs, who, in order to render their country ſtill more ſecure from invaſion, were induced to leave utterly uncultivated the ſouthern region of the province of Gedroſia, naturally barren, and ſcorched up by the beams of an almoſt direct ſun. Along the whole of this extenſive coaſt, and the ſouthern parts of Carmania, which ſtretches from the Indus quite to the Perſian Gulph, no city was, in thoſe days, to be ſeen; no friendly port opened its broad arms to the ſtorm-beat mariner: it was left in the poſſeſſion of enemies more hoſtile to the human race than even the inhoſpitable ſavages of the dreary Æthiopian coaſt, the blaſt of peſtilence, and the deſolating fury of famine. It was in thoſe deſert regions that the armies of Semiramis and Cyrus periſhed, and that Alexander loſt three parts of his numerous and triumphant troops. Of its maritime limit, by far the greater part was an unpeopled deſert, and of the inhabited parts, a miſerable race, who ſubſiſted on fiſh and the plunder of wrecks, afforded to occaſional viſitants a dreadful ſpecimen of the ſterility of the country and the barbarity of the natives. By theſe precautions the Perſian ſovereigns not

only

only prevented the Phœnician, Carthaginian, Grecian, and other formidable naval powers, from penetrating by that route into the heart of Perſia, but kept ſacred from the intruſion of foreigners that vigorous and peculiarly lucrative commerce, which had been immemorially carried on between the more northern provinces of their empire and thoſe of India, and which, in this ſurvey of the ancient commerce of Aſia, is highly deſerving our attention.

In the geographical part of this work, vol. i. chap. 3, when ſpeaking of Candahar, a city ſaid to have been erected by Alexander, in all probability on the ſcite of one ſtill more ancient, and to have been ſo denominated from his Eaſtern name of Secander, I obſerved, from the Ayeen Akbery, that, being ſituated on the mountains of Paropamiſus, which ſeparate Perſia from India, that fortreſs has, in all ages, been conſidered as the gate of Hindoſtan towards Perſia, as Cabul was towards Tartary; and I added, from Sir William Jones, that, according to the Indians, no perſon could properly be called ruler of India, who had not taken poſſeſſion of Cabul. It was through theſe gates that the current of a

moſt

moſt extenſive traffic in all the various produce of the three empires continued to flow in thoſe early periods, and probably centred at the great and ancient city of Lahore, on the Rauvee, the nobleſt branch of the Indus, and the favourite reſidence of the early kings of India, of which alſo the reader will find, in the ſecond chapter of the ſame Diſſertation, a minute deſcription from authentic writers. Whichſoever of the great Indian cities was at that time the capital, Delhi, Canouge, or Palibothra, (for in thoſe ages we muſt not mention Agra, then only an obſcure mud-walled fortreſs,) the direct road to it lay through Lahore, and we can alone be enabled to form a juſt idea of the importance and value of its commerce, by reflecting that two of the moſt ſplendid and luxurious courts that Aſia ever witneſſed, Babylon and Perſepolis, ſucceſſively obtained, by this route, thoſe ſumptuous articles that contributed moſt to their magnificence. In ages of ſuch remote antiquity as that in which the Aſſyrian monarchy flouriſhed, unleſs we allow a very intimate commercial connection to have ſubſiſted between that empire and India, we are at a loſs to account for that profuſion of wealth and pomp that

decorated

decorated their palaces, the infinity of gems that glittered in the ſuperb temple of the Syrian goddeſs, and the aromatic gums that eternally flamed on her altars.* An enumeration of a part of thoſe riches may be ſeen in the Appendix, and though they might obtain from Arabia and Syria many precious woods and drugs, together with gold and ivory, brought by the ſhips of thoſe nations from the continent of Africa, yet there were many valuable commodities in the higheſt requeſt among them, as ſilks and embroidery, which the Perſian had not then began to manufacture, together with curious porcelain, and vaſes of agate and chryſtal, which could not poſſibly be obtained through that quarter. It is more than probable, that thoſe great trading nations, in the remote periods to which we allude, ſupplied themſelves at Babylon and Suſa with the Indian manufactures, tranſported thither, by caravans, through the northern Carmania and Aria, the modern Herat.

* See Diodorus Siculus on the Palaces of Babylon and the Temple of Belus, lib. ii. p. 97.—See alſo Lucian De Syr. Dea, cap. 32 and 33.—And Chardin on the Ruins of Perſepolis, tom. ii. p. 150.

What Cabul and Lahore were in India, the great city of Hecatompylos, in Parthia, or the city with a hundred gates, ſo denominated, according to Polybius,* becauſe all the roads in the Parthian dominions, centred there, was in ancient Perſia; and it is a remarkable fact, that the modern city of Iſpahan, ſuppoſed to have been erected on its ruins, according to Tavernier, ſtands exactly in the ſame predicament as the great central mart of modern Perſia.† He adds, that at preſent it has ten gates; that the road, generally travelled by the caravans paſſing into India, is from that capital to Candahar,‡ of which he gives the reſpective ſtages and their diſtances; and that this route is principally uſed on account of the great plenty of water to be met with in the courſe of it. From Candahar to Cabul, he acquaints us, is a journey of twenty-four days; from Cabul to Lahore takes up twenty-two; and from Lahore to Delhi eighteen; but that the merchants, when their buſineſs is urgent, quit the caravans, and take horſes, ten

* Polybius, lib. x. cap. 25.

† Tavernier's Perſian Travels, p. 14

‡ Ibid, p. 257.

or

or a dozen in company, and ride the whole journey in about a third of the time in which it is performed by the caravans. As in the dreary and inhoſpitable tracts that form the boundaries of the Perſian empire towards India, the face of nature, ſince that period, is not changed, and as water is ſo indiſpenſable an article to a caravan, the deſcription of the road and ſtages by this modern traveller is, in all probability, applicable to the period when the ancient caravans travelled this road, to which the aſſerted building of Candahar, by Alexander, can be no valid objection; for it is unlikely that a poſt, ſo important as to be called the Gate of India, ſhould have been without a fortreſs to ſecure and defend it. As the long and beaten track of a caravan in an inland Eaſtern country is ſeldom deviated from, ſo poſſibly the mode of arranging and conducting the caravans themſelves is not ſo greatly altered, but that our author's deſcription in one of his journeys to India may afford to the European reader a tolerable idea of the regulations anciently eſtabliſhed among them, [redacted]

[redacted]

[redacted] It is in Tavernier's Perſian Travels, page 48, of the London folio edition; but is too long for inſertion here, and I want the room it would occupy for an extract more intereſting to the Indian reader.

With reſpect to thoſe numerous caravans, conſiſting of loaded waggons, which we have ſeen, from the Inſtitutes of Menu, are ſo univerſally eſtabliſhed in India, for the tranſportation from city to city of the native and inferior productions of Hindoſtan, the intelligent author above-mentioned, who reſided ſo long at Agra and Surat, acquaints us, that this ſpecies of internal commerce is carried on almoſt entirely by means of oxen yoked to the wain, in more or leſs numbers as the wains themſelves are more or leſs heavily laden. Sometimes they uſe the animal itſelf for that purpoſe, without the waggon; and he adds, it is not unuſual for them to lay upon the back of thoſe oxen 300 or 350 pounds weight. "It is an admirable ſight to behold ten or twelve thouſand oxen at a time all laden with rice, corn, and ſalt, in thoſe places where they exchange theſe commodities; carrying corn where only rice grows, rice where only corn

grows, and ſalt where there is none at all. They make uſe of camels ſometimes, but very rarely, they being particularly appointed to carry the luggage of great perſonages. When the ſeaſon requires haſte, and they would ſpeedily convey their merchandize to Surat to ſhip them off, they load them upon oxen, and not in wains. There is this great inconvenience for travellers, that when they meet with theſe numerous caravans in ſtrait places, they are forced to ſtay two or three days till they are all paſt by. They that drive theſe oxen follow no other calling as long as they live, nor do they dwell in houſes; for they carry their wives and children along with them. There are ſome among them that have a hundred oxen of their own, others more or leſs; and they have always one, who is their chief, that takes as much ſtate as a prince, and has his chain of pearl hanging about his neck. When the caravan that carries the corn and that which carries the ſalt happen to meet, rather than yield the road, they frequently enter into very bloody diſputes. The Great Mogul conſidering one day that theſe quarrels were very prejudicial to trade, and the tranſportation of neceſſary proviſions

from

from place to place, ſent for the two chiefs of the caravan, and, after he had exhorted them, for the common good and their own intereſt, to live quietly together, and not to quarrel and fight when they met, gave to each of them a lack of roupees and a chain of pearl.

" Of theſe carriers, there are in India four diſtinct tribes, each of which may conſiſt of a hundred thouſand ſouls. The firſt of theſe tribes carries nothing but corn, the ſecond rice, the third pulſe, and the fourth ſalt, which they fetch from Surat, and all along down the coaſt as far as Cape Camorin.

" The caravan of waggons ſeldom exceeds the number of a hundred, or two hundred at moſt. Every waggon is drawn by ten or twelve oxen, and attended by four ſoldiers, whom the perſon that owns the merchandize is obliged to pay. Two of them march upon each ſide of the waggon, over which there are two ropes thrown acroſs, the extremities whereof they hold in their hands, to the end, that, if the waggon ſhould lean on one ſide in ill way, the two ſoldiers on the other ſide may

keep it from overturning, by pulling the ropes with all their ſtrength."*

After conſidering the general route of the caravans paſſing from the capital of Perſia to the capital of India, we come, in the next place, to inquire what were the principal commodities mutually exchanged, in the ancient times concerning which we treat, by theſe two mighty nations. As the light of hiſtory, at leaſt ſo far as the Perſians are concerned, (for, we are well acquainted with what, in all ages, have been the imports and exports of India,) is on this ſubject but feeble, from the remoteneſs of the æra, we muſt be guided in our reſearches by examining the natural hiſtory of that country, and the bent of the genius of her inhabitants; of what articles ſhe ſtood moſt in need, and with what ſhe could beſt diſpenſe.

The vaſt empire of Perſia, then, in its various regions, exhibited to the beholder a ſtrong contraſt of objects. Some of its provinces were arrayed, by the hand of nature and the labour of man united, in the charms of a terreſtrial paradiſe, abounding with flowers,

* See Tavernier's Indian Travels, p. 28.

plants,

plants, and fruits, of exquifite beauty, brilliancy, and flavour. In particular, they produced grapes of the choiceft kind in luxurious plenty, of which they made vaiiety of wines, with which the ancient Perfians were not denied to regale themfelves, as their Mahommedan defcendants are, and one of tranfcendant excellence is ftill known to us by the name of Schiras wine. It was in allufion, probably, to the multitude of its vineyards in thofe ancient periods, that the golden bed of Darius was adorned with the ftock of a vine in gold, whofe expanded branches, containing clufters of jewels, rubies, emeralds, and amethyfts, intended to reprefent grapes both green and in their various advances to maturity, over-canopied the recumbent monarch.* The pomegranates, alfo, of Perfia are acknowledged to be the largeft and fineft in the world; and the predilection of their anceftors for this fpecies of fruit is attefted by hiftory and the grand monuments of Chelminar, or *forty pillars*, which are crowded with ftupendous hieroglyphic fculptures, many in the form of this vegetable; while the hiftoric page recording the

* See Athenæus, lib. xii. p. 408.

magnificent march of Xerxes towards Greece,* informs us, that ten thouſand of the Perſian infantry, who ſeem to have formed his body-guard, bore javelins decorated with pomegranates; of whom one thouſand had that ſymbol in gold, the other nine thouſand in ſilver. The Perſian melons and dates, too, are without a rival in Aſia; and, from what has been ſaid, it may fairly be inferred, that theſe choice wines and delicious fruits, both pickled and preſerved, to which may be added a great variety of medicinal drugs indigenous to Perſia, were brought by her caravans to the famed emporia of Cabul and Lahore.

Other provinces of Perſia, eſpecially the more elevated regions towards the north, exhibited a proſpect as cheerleſs and barren as the former was animated and fertile; where the diſguſted eye and the weary foot travelled over immenſe deſerts of ſcorching ſand, unſheltered by one ſolitary ſhrub, unrefreſhed by one irriguous ſtream. Their inmoſt receſſes were the gloomy, but ſecure, haunt of the ſavages of the deſert. The intrepid youth of Parthia, however ardent in the chaſe, dared

* See Herodotus, lib. vii. p. 328.

not

not purſue the lion or panther to that frightful abode; and often the benighted camel, though patient of fatigue and thirſt, expired beneath its load in their inhoſpitable boſom. The fortitude and induſtry of man, that ſhrunk from the danger of exploring the ſurface of thoſe cheerleſs waſtes, had yet penetrated with ſucceſs their ſubterraneous regions. However externally barren and rocky thoſe Hyrcanian ſolitudes, they were internally rich in mines; and, though the metals dug from them were not of the moſt precious kind, being principally iron and copper, yet were they eaſily exchanged for them among their commercial neighbours of Arabia and Syria. The quantity of iron produced in their country ſupplied their numerous forges employed in the manufacture of ſwords and ſcimitars, celebrated through Aſia for the excellency of their temper and the keenneſs of their edge. In thoſe ancient times, too, when it was the delight of warriors to clothe themſelves in mail, and ſhine in arms of ſteel or burniſhed braſs, which is formed of mingled calamine and copper, we cannot doubt of the important advantage, in point of commerce, ariſing to the Perſians, from the mineral

 wealth

wealth of their country; nor that theſe and other articles of military requeſt, the helmet, the buckler, the javelin, formed a conſiderable part of their ancient barter with the Indians, a nation, one of whoſe four grand tribes was, from early youth, wholly devoted to martial concerns.

Among the various articles enumerated as imported from Perſia in after-ages into the Roman ſtate, are reckoned Babylonian and Aſſyrian ſkins; and the inceſſant and politic attachment of the Parthians to the *pleaſures*, or rather, as it was their cuſtom to hunt only the moſt ferocious beaſts, the *toils*, of the chaſe, muſt infallibly have ſecured them immenſe ſpoils of this kind, — and the moſt valuable of theſe, the tiger's, the leopard's, the panther's, ſwelled the catalogue of the commodities tranſported to Cabul. It was not, however, alone the ſkins of dead animals in which the Perſian merchants dealt: the caravans that carried theſe were followed by droves of living animals, reared with care in the wide champaign of that extenſive country. The Perſian breed of horſes, whether for war or ſtate, was more famous in antiquity than that of Arabia is at this day; eſpecially that magnificent

ſpecies

ſpecies bred in the Niſæan plains of Media, which were deemed ineſtimable. Horſes, therefore, with their ſplendid capariſons and ſteely armour, formed another important branch of this vaſt traffic, and brought immenſe ſums into the royal, as well as private, treaſuries. They bred alſo mules and camels both for domeſtic and foreign ſale; nor ſhould the fine ſtuffs made of the camel's hair in Carmania, nor the ſtill finer wool of that province, be wholly forgotten. Laſtly, the bows and arrows, which they fabricated and uſed with ſo much ſkill, could not fail of being vended in large quantities to a nation nearly as dexterous in the uſe of thoſe weapons as themſelves. For theſe, the Indians gave them the peculiar fruits of their own genial region; all kinds of precious ſtones; unwrought ſilk, brought from the Seres beyond the Ganges, together with cotton and fine linen, the labour of their own looms; aloes, ſpikenard, and other perfumes; the expreſſed juice of the ſugar-cane, which then grew ſo plentifully in India, that they fed their horſes with it, as they do at this day in Berar; the indigo of Lahore, anciently the ſtaple of that city, abſolutely neceſſary to the Perſians, as it was the

baſis

basis of their famous BLUE, which they used, and still use, in dyes; and all the rich variety of gums and spices produced in the peninsular regions of India.

From very remote periods, also, a considerable commerce seems to have been established between the countries situated far to the north and north-west of the fertile provinces which we have been describing with Grand Tartary, and even China itself, under the name of Serica, or the silk region.* For that silk, the cabinets, porcelain, and other rich and useful manufactures of China, so often and minutely enumerated before, *were* and *are* still bartered the most valuable furs and the finest ermines of the northern Asia, the musk of Thibet, and Siberian rhubarb, both the best of their kind in the world. It should not be forgotten, that the more northern provinces of Persia itself, Hyrcania, Margiana, Bactria, were formerly full of great and flourishing cities, whose inhabitants with avidity purchased the richest manufactures of India and China, brought to them by this route; while, still farther north, the isthmus,

* Plinii Nat. Hist. lib. xxi. cap. 3.

which ſeparates the Caſpian and Euxine Seas, was covered with cities and nations now utterly exterminated. To be more particular, Eratoſthenes, in Strabo,* informs us, that the merchandize of India paſſed by the Oxus through the Caſpian, which the ancients, with inflexible obſtinacy, perſevered in ſuppoſing to have a communication with the Northern, and ſome even with the Indian, Ocean, into the Sea of Pontus. We alſo learn from Pliny, that it was but a journey of ſeven days from the frontiers of India, through the country of the Bactrians, to the river Icarus, which falls into the Oxus, down which ſtream the commodities of India were tranſported into the Caſpian Sea. Thence, he adds, they were carried up the river Cyrus to a place within five days journey over land to Phaſis, the capital of Colchis, in Grecian fable renowned for its golden fleece, which, in all probability, was nothing more than the golden produce of India, which the Argonauts ſecured by opening the commerce of the Pontus Euxinus, or Black Sea.† At this day, the Oxus no longer

* Strabo, lib. ii. p. 87.

† Plinii Nat. Hiſt. lib. ii. cap. 17.

flows

flows into the Caſpian, the miſerable policy of the modern Tartars having induced them to divert its courſe, as well as that of the Iaxartes; and theſe two noble rivers are now loſt and ſwallowed up in the ſands of that boundleſs deſert. Colchis itſelf, whoſe ſplendid and crowded marts allured to that region of Aſia all the nations of the earth, is now only a vaſt foreſt, and its few inhabitants are not only ſlaves themſelves, but carry on the horrid traffic in human fleſh to a vaſt extent. The Ruſſians are now in complete poſſeſſion of this northern commerce, which is carried on, by caravans, over the deſerts of Siberia, that enter the Chineſe territories by Selinginſkoy, in the 52d degree of north latitude; and Europe with aſtoniſhment has witneſſed a traffic maintained between the capitals of two great empires, ſituated from each other at the immenſe diſtance of above ſix thouſand miles. It is, perhaps, a fortunate circumſtance for Weſtern Europe that aſtoniſhment is the only ſenſation, at preſent, materially excited; for ſhould Ruſſia be fully enabled to accompliſh her ambitious aim to be a great naval power, and take that entire advantage which ſhe ſeems determined to em-

brace

brace of the vaſt opening afforded her by the port of Aſtracan, in the Caſpian, for the importation into the heart of her dominions of the richeſt commodities of Perſia and the Eaſt-Indies; other ſenſations of no very pleaſing kind will probably be excited, when ſhe beholds one of the moſt powerful potentates of the earth poſſeſſed alſo of its richeſt commerce. The channels by which this trade may be conducted are well known to her geographers; are the ſubject of conſtant and increaſing ſpeculation; and, we may depend upon it, that with ſuch a vigorous, enterpriſing, and arbitrary, power as Ruſſia, who poſſeſſes all the means of effecting her projects, nothing is wanting to its complete eſtabliſhment but tolerable tranquillity reſtored to the diſtracted empires of Perſia and Hindoſtan.

To return from this long, though neceſſary, digreſſion on the commercial concerns of Egypt and Perſia to our ſurvey of the Athenians, we ſhall ſcarcely wonder at their being more addicted to nautical adventures than any other of the ſtates of Greece, if we recollect that the abrupt and rocky ſurface of their country denying to its inhabitants the advantage,

tage, ſo amply enjoyed by the Indians, of navigable rivers and canals, for carrying on a vigorous internal traffic, their attention was, of neceſſity, principally directed to maritime commerce. Still, however, their ſhips made not the ſame majeſtic appearance as thoſe of the Phœnicians did; nor were they directed with the naval ſkill of that nation. Shipwrecks were frequent, and inſurance, as well as ſpeculation, frequently ran as high on the exchange of Athens as ever they have been known on that of London. In reality, the Euxine, the Ægean, and other ſeas,—ſeas of ſuch inferior magnitude, that the Mediterranean was comparatively the ocean to them,—which were principally navigated by the early Greeks, were ſo dangerous from ſhallows, and ſo ſubject to the agitation of tempeſts, that, whatever might be their ambition to rival the Tyrians and Carthaginians, they were compelled in general both to employ veſſels of leſs magnitude, and load them with cargoes leſs valuable than thoſe nations; though in their more diſtant voyages, to India and Britain, they muſt of neceſſity have made uſe of larger veſſels. An account which we have in Xenophon, in his OEconomica, of a Phœnician merchant-

merchant-veſſel, then in the port of Piræus, in which the dimenſions of that veſſel are compared with thoſe of Greece, is an unanſwerable confirmation of this ſtatement. In truth, the Athenians were not accuſtomed to traffic in commodities of any very great bulk or weight; theirs, except in ſome particular inſtances, was a trade in articles of elegance and luxury. Their exports conſiſted of a great variety of rich wines, conveyed, however, in veſſels of very inferior magnitude to thoſe in which are tranſported to Britain the wines of Portugal and the Madeiras: thoſe veſicles were either made of leathern bags, ſtrongly ſewed together, reſembling the modern borachios, or conſiſted of jars, conſiderable in ſize, of which there was a celebrated manufactory eſtabliſhed at Athens, for the expreſs purpoſe of conveying abroad the curious produce of the Grecian vineyards. Their extenſive groves of the plant ſacred to Minerva, alſo, enabled them, not leſs than the Phœnicians, to drive a conſiderable trade in the pureſt oil; to which may be added, the valued honey and wax of Mount Hymettus. The Athenian merchants, alſo, exported to Aſia, covetous of her rarities, all thoſe inimi-

table

table productions of her artists in statuary, painting, metallurgy, and every branch of mechanic science, which rendered Greece so renowned; and, finally, the rich silver mines, with which Attica was stored, afforded her the abundant means of carrying on an extensive traffic in that precious metal with India, a country, whose avarice for that commodity, after twenty centuries, is still as insatiable as ever. The principal imports of the Athenians were grain from Sicily and the adjoining isles, for the support of the numerous inhabitants of their crowded metropolis; slaves in astonishing multitudes were also constantly imported by a nation, boasting its love of liberty, to work in those mines, to labour at the oar in their numerous gallies, and do that species of servile drudgery which they conceived degrading to *freemen*. From India, their vessels, in return for the silver of Sunium and the copper of Colonos, of which their admirable works in bronze were fabricated, brought the precious gems and spiceries native to the Peninsula; the fine and delicate muslins which the ancients called *Sindones*, and which were transported, across the Gauts, in waggons, from the Eastern coast of that Peninsula, and from Hindostan proper,

proper, to Barygaza; and the ſugar, indigo, and dyed cottons, brought down the Indus to Patala; from Perſia and Arabia they imported brocades, carpets, and the various rich drugs, perfumes, and coſmetics, of which the unbounded extravagance of the Grecian courtezans, and, we may add, the degenerate effeminacy of the men, called for conſtant and abundant ſupplies.

To ſecure and protect this extenſive and valuable commerce, the Athenians conſtantly maintained, in the three baſons of their grand port of Piræus, a very powerful fleet; and the perpetual conteſts, in which they were engaged with the maritime ſtates around them, failed not to keep alive their martial ſpirit, and gradually improve, beyond even Phœnician excellence, their naval ſkill.

After this general view of the Grecian marine and commerce, it is high time that we ſhould attend them to the Britiſh coaſt for that TIN, without which a nation of artiſts and manufacturers could not poſſibly carry on their reſpective occupations. It was abſolutely neceſſary to the chemiſt, the glazier, the painter, the enameller, the gilder, the potter, and entered largely, as before obſerved, into

ſeveral other branches of domeſtic trade. It formed the ground of that wonderful ſpecimen of the ſkill of the ancients in engraving and working in metals, the ſhield of Achilles, deſcribed by Homer, from whom we alſo derive another proof of the early traffic of the Greeks in this commodity; for, in the Odyſſey, he introduces Minerva, in the diſguiſe of a ſtranger, affirming herſelf to be a foreign merchant, going to Temeſe to explore TIN for the purpoſe of exchanging it againſt IRON.* The probable period of the firſt arrival of the Greeks, as traders in theſe iſlands, may be juſtly inferred from the paſſage previouſly cited from Herodotus, in which he confeſſes, that the Greeks of his day (and Herodotus flouriſhed about the middle of the fifth century before Chriſt) were ignorant of thoſe northern extremities of Europe, whence amber and tin were brought, that is, the ſhores of the Baltic and Britain.† The profound ſecrecy which the Tyrians and their colonies preſerved in regard to the Britiſh iſles, and their tract hither, has been alſo no-

* Odyſſey, lib. i. verſe 182.

† See before, page 429.

ticed,

ticed, and affords additional teſtimony that we ought not to aſſign for that event a period more early than the deſtruction of Tyre, by Alexander, and the ſubſequent ſubverſion of the Perſian empire; events that rouzed the dormant ambition of Greece widely to expand both her military and naval fame, and explore the moſt diſtant quarters of that globe to which they aſpired to give law.

The term Caſſiterides, however, which was before obſerved to be a Greek tranſlation of the Phœnician Baratanac, and by which the Scilly iſlands and the Corniſh coaſt were, in fact, known to the Greek traders, a term uſed both by Herodotus himſelf, and Strabo afterwards, undeniably proves, that, though not yet geographically deſcribed, or commercially viſited, accident or curioſity muſt have led Grecian veſſels to our coaſts before that æra; for how otherwiſe ſhould the Greeks have given name to an iſland of which they were in total ignorance? How, on the other hand, could the Greek characters and language have been known, and upon all occaſions in which their religious rites and myſterious diſcipline were not concerned, made uſe of by the Druids, as is expreſſly affirmed in Cæſar's Commen-

taries, unleſs a long and intimate connection had previouſly ſubſiſted between the two people? The truth is, there was another channel by which that language might have come into uſe, at leaſt in the maritime ports of Britain, and that was by way of Maſſilia, now Marſeilles, to which mart we have already obſerved a *commerce in tin* was anciently carried on, through the heart of France, by Britiſh and Gallic merchants, in connection with the Phœnicians, and, on their decline, with the Carthaginians and Greeks. Now Maſſilia was founded, according to Solinus,* by the Phocæans ſix hundred years before Chriſt; and, being a Greek colony, having the Greek manners, talking the Greek language, and being the only mart in that part of the Mediterranean for the tin of the Caſſiterides, it can excite no wonder if, in the courſe of ſo many centuries, with the commodities brought back from Marſeilles, the merchants imported alſo the language of the place, eſpecially as we learn from Strabo, that, in his time, the Gallic inhabitants of Maſſilia and its neighbourhood were aſſiduous in cultivating every branch of

* Solinus, cap. viii.

Greek

Greek literature, and were ſo attached to the Greek language, that not only academies were inſtituted in that city for teaching it to their ſons, but that the merchants wrote their contracts and made their bargains in it.*

It is rather ſingular, that ſo profound an adept in Britiſh antiquities as Camden ſhould fix the earlieſt viſit of the Greeks to theſe iſlands at a period not more remote than about one hundred and ſixty years before the arrival of Cæſar, under a certain Phileus Taurominites, when there is ſo plain an alluſion to this iſland in that paſſage alluded to before in Diodorus Siculus, citing Hecatæus, a ſtill more ancient writer, relative to the hyperborean iſland *oppoſite Gaul*, whoſe prieſts ſang the praiſes of Apollo upon their harps in circular temples, and that Pytheas, a celebrated aſtronomer of Marſeilles, is reported by Strabo not only to have viſited, but to have deſcribed, theſe hyperborean iſles. The voyage of this learned Greek, I am of opinion, will give us nearly the exact period when the navigators of that nation firſt ploughed the Britiſh ocean; for, it was about the period of Alexander the

* Strabo, lib. iv. p. 231.

Great,

Great, when that philoſopher is ſaid to have paſſed through the Straits, and to have ſailed to ſo high a degree of north latitude, as to have ſeen the ſun only for a moment of time ſink below the horizon, and then emerge; a fact, which, by aſtronomical arguments, may be proved poſſible to have taken place about the 68th degree north, where, in the ſummer, and when the ſun is in Cancer, there is no night.* That Britain, at all events, muſt have been explored, and the principal commodities trafficked in by its inhabitants have been in great requeſt in Greece, when Polybius flouriſhed, which was above two hundred years before Chriſt, is evinced by a fact recorded in Strabo, that the ſame Polybius had written an expreſs treatiſe περι των Βρετανικων νησεων και της κασσιτηρȣ κατασκευης, concerning the Britiſh iſlands, and the proceſs of making TIN; and this word Βρετανικων, thus early occurring in a Greek writer, may be conſidered as an additional teſtimony of the name being originally derived from the Phœnician Baratanac, or Bretanac, ſince, from the Phœnician navigators only, could they have obtained any

* Diodorus Siculus, lib. v. p. 308.

information

information about it.* It is unfortunate, that this treatiſe of Polybius, which probably contained many curious and intereſting particulars relative to theſe iſlands and our anceſtors, has not deſcended to poſterity. Pliny's aſſertion, alſo, ought here to have ſome weight, that, long before the period in which the Romans viſited this country, Britain was famous in Greek monuments.† Whatever truth there may be in that aſſertion, few veſtiges of the Greeks were ever to be met with in theſe iſlands, and the arguments which ſome writers have founded, on the number of Greek words interſperſed in the old Britiſh dialect, loſe their force when we conſider their affinity with the Celtic, the common parent of both. The Greeks did not come hither to improve our language or correct our taſte; they formed no ſettlements on the coaſt, nor penetrated into the inland parts of the country; they came hither as mariners and merchants; they took our tin and lead for the Indian market, and gave the Britons articles of cutlery and other wares

* Strabo, lib. iv. in loco cit.

† Plinii Nat. Hiſt. lib. xvii. cap. 4.

ſuited

ſuited to the wants of a warlike and barbarous people.

The deſtruction of Tyre and Carthage threw the whole commerce of the Mediterranean into the hands of the Athenians; for, their rivals, the Lacedæmonians, principally ſtudious of military glory in the embattled field, had but little inclination to engage in naval concerns. Their diſcriminating character, however, of ferocious bravery, added to an inſatiable thirſt of wealth, did not permit them to be wholly without a navy, which was, for the moſt part, employed in acts of barbarous aggreſſion on their peaceful neighbours. The nautical genius of the Athenians, however, ſtill ſoared with a bolder flight, and having a dynaſty of Grecian monarchs on the throne of Perſia, and alſo another dynaſty on that of Egypt, they ſoon arrived to that aſtoniſhing height of naval ſplendor, which they enjoyed for nearly three hundred years, the moſt brilliant æra in the annals of Aſia, at the cloſe of which the power of the Seleucidæ, in Syria, and of the Ptolemies, in Egypt, became extinguiſhed by the SUPERIOR LUSTRE OF THE RISING SUN OF ROME.

END OF VOL. VI.

ADVERTISEMENT.

THE Author presents his respects to those gentlemen who have honoured the preceding volumes of INDIAN ANTIQUITIES with their approbation and support. He would have been exceedingly happy, in conformity with what is intimated in the Preface, had it been possible, to have made the present, the *final*, volume of this production; but the introduction, at the earnest request of numerous subscribers, of a new and important subject, the ANCIENT COMMERCE OF HINDOSTAN, without which, a work of this kind must have been imperfect to gentlemen connected with India, necessarily occasions its extension to a *seventh* volume. He trusts,

also,

alſo, that the magnitude of the preſent volume, exceeding by almoſt a *third* any before publiſhed, added to the ſuperior execution of the engravings, and the conſideration of the great riſe of paper, printing, and every other typographical article, ſince the year 1791, the date of its firſt appearance, will prove a ſufficient apology for his raiſing the price of this volume from Seven Shillings to Half-a-Guinea; without which, neither the expenſes of it can be diſburſed, nor the Author remunerated for the labour and time conſumed on a ſubject of moſt abſtruſe literary reſearch; though extremely intereſting, he conceives, to the BRITISH MERCHANT.

A ſecond and enlarged edition of the ELEGIAC AND HISTORICAL POEM, on the Death of SIR WILLIAM JONES, recently publiſhed by the Author, may be had, price 3s. at No. 31, Upper Norton-ſtreet, Portland-road.

ERRATA.

Of Errata in this volume, I truſt, there are few, and none are to be laid to the charge of my Printer, Mr. Galabin, whom I think myſelf bound publicly to recommend for judgment and accuracy in his profeſſion. Of thoſe that have ariſen during my own ardour of compoſition, I think it neceſſary to notice only two: for *eight hundred*, in page 115, read *eighteen hundred*: the other is in page 416; where the reader will be pleaſed to draw his pen over theſe words, near the bottom: "I ſhall tranſcribe from his entertaining page the principal circumſtances enumerated during their progreſs." On conſulting the paſſage alluded to in Tavernier, I found it far too long for inſertion, eſpecially as another on the *internal caravans of India* was ſo immediately to follow. The eraſure propoſed will make good ſenſe of the paſſage.